Smith J.S. To Rev. Increase S. Smeth. Aingham Mass.

Must Kryhung 15th Sept. 1842

The dear friend.

I have looked round in our little

village, and found a House and lot of Land which

I think may sunt you. There are I/p acres of land, good,

but without fruit: a consument house, as good as nem.

It has no tarn, is beautifully setwated, has a fine

prospect, is about 3/4 of a mile from church and 1/4

from the Post Office. Ince about \$ 3000. If you will

come to West Roshung, I shall gladly go with you to bee

the place, (orhich belongs to Mr adams) if I am not

at home The Corring will be happy to aid you.

Yours huld

Must Koy bung 10th Oct. 1842.

Ily dear Sir I thank you many lines for your kind letter. I am sund porry for your loss, and still more sorry that one du not to have you for a neighbor; lat what is our loss, is the gain of your Dehigham friends, and they would lament at your departure almost as much I suppose as one should rejoice at your advent to us. I have little doubt the worthis you speak of are, "in full communion" with the church

and think the old Thansees, Weathers, Idolaters and Hypocretes have gone to the very bad place, and delest them so much that they have no detestation to spare on actual sin. I would with great joy accept of your kind invitation to pass the night and Der you and your friends: but I am now so full of work, not all of hardy health that I shall not be able to afford the time, much as I disere to meet you again. You asked some line ago about de Wette, and the Introduction to the Old Sestament. It is in the press and about 300 p.p. of the pt vol. we stereotiffeed. Hout A goes on slowly. all summer I have been ell and able to do almost nothing. Had I been well the took would have been out of the press before now. But I find I can emprove A. What has often been hammered I take back to the and again, to fele our the feled and linger on the M.S. with a superstitions regard for the accuracy of quotations, references to te: about the Bt april 1843, I think I may see the light I am glad you mentioned the mistake in my poor book. There are several errors (ome of them in the notes) in the book, which are lapses, minory, or slips of the pen, or errors of the prefs. after the last Sheets of M.S. ment to the prefe the excitiment that pustained one in the work failed. I was not well mough to look own the book and make a complete list of terrata, for a fer weeks.

mith I.S.

But a list of 6 or 8 errors was printed in about a fortnight, and some weeks later, as friends pointed out a few mistakes, or as my own use detected thom. I printed a more complete list of them. I gave Mr Steams 2 copies of the printed Errata, and requested him to give one to you but I suppose he forgot it, so I send you one.

Remember me tenderly to Mis I - mist write is not at home, or she would from me in the rememberance. Brownson's Rivier, I hear is not windictive. I have not pead it yet nor looked at it, though it has been in my hands, for onne than a week. I have lend it to my freinds, and when I have a convenient season, I shall read it.

Very truly your friend. This: Varker.

Dear friend. I have just received your note and have confund with my neice. The will come a meek from next monday. I shall count it a great favor if you will take her nito your family. Charge what is right in itself - she has no means of her own - and I will pay you. The will be glad to make herself useful in any way: in ironing as you suggest, or in any kind of work in the family. Set me till you her story. The faller my oldest brother, was

so much older than suppelf, that he seemed more like an uncle than brother; he got intangled in his business - he was a butcher at 1 Tolghton - mas unfortunate; embarrassed my father and the whole family, who never have recovered from et. My Crother took to bad ways, but this Emeline probably never he and of, and due about 1828. The family mere scattered - this daughter Emmeline, was adopted by a Mr Randall, who had no childrin. The publiquently failed, and died le aving his motor mik but little, if any property. Emmiline lived with her and must to school, tell about 18 months ago, she must be 10 oston and learned the Mantina- makers trade. The could not work at the business - so she found after a treat of 6 or8 months. Then she lived wells Mr Greene at Jamaica Ilams - as a gervant to take can of the children. and thence came to Mr Sharrs in West Koybury in the Panie relation. I had never peen much of her until the came to my neighborhood. But I think you will find her to have very good parts, with not much information. I know she has great precetness of temper, and moral worth. Over health is delicate, and she will probably regun some lettle oversight on the teachers part, lest she overstudy or let up late at night, or neglect exercise. The is mis dest, diffedent: very distruct ful of herself, and well not at first eight has for

Smith J. g

her full worth. The wants to study the common English branches, I put in his hands the Books used at the normal School, but of you will supply her with such books as she needs I shall be glad. I have no doubt you well find her a pleasant member of your family. I will only add - that her mother is a Calvinistico - Noaptistico - Methodish, who Uniko that Keligeon consists in going to meeting - as far as I can learn - and latting with a long face and making the world a very un comfortable place. Emmeline is a member of a Daptist church, and resembles her mother in her Religion I fear, I trush she will get clearer overed on this matter from you and Mr May, and well learn that God and the Devil are not the pame. Sive my regards to your orife and Rister and believe me huty yours Theo. Parker.

Dear Sir, I enclose you It or in payment of your Poile. I cannot enclose the exact amount as it is not convenient to send change by the mail. I am porry that I cannot attend your anti-Slavery Tie-nic, but I have so little line

I smith IS.

it is impossible to do all I gladly mould do.

I trust I shall find you happily fixed at

D. a brelvemonth hence.

Buy truly your friend.

These Parker.

To the Same at Dorchester. Mass.

Mest Roxbury 24 "Oct. 1844

illy dear friend.

I have been trying for several days to come own with my wrife to per you and yours, but something daily occurs to prevent in

days to come own with my wife to see you and yours, but something daily occurs to prevent in the Shape of Study - or visitation. I don't know when I shall be able to come - but soon as possible. I beg you - if it is convenient - to send Courte Essai to - to Mr. Muniocis - 134 Washington Sheet Boston - I mean to write a Syceum lecture on Slavery among the Romans - and shall want that book among others. with kind regards to all I am dear frehad

Your butt.

Your little.

Rev Mr Smit .

Smith J. S.

Washing-day the 24th March. 1845. My dear Friend. I am pory for the accident which led to the mistake of the last Sunday - but I Sup. pose you have received a note which explains the matter. I shall depend upon you for next Sunday forenoon. A send you a letter of nime to the Boston apociation. Your faithfully Theo. Parker.

Rev. Increase I. Smith.

My dear Friend. Nest Roxburg 28th Jane 1845 I inclose a check for \$.80. on the Columbe an Mank, this covers the whole eight Sundays that you preached for me at Spring-Street and the Melodeon likerrise. This is the paule that I pay Our Terrall - v. e. \$ 10. a Sunday - for the he preaches but once - yet it spoils the day for any other preach. I see that you have made produgious strides in your decelone boots - really they are serm-leagued. I think your use of Die by is entirely conrect. In the Later and German Dictionaries - per is such a branslated by that word. I mish that I could have the and of the broatvan Doctor in this matter of language - the now I can't study

Smith J.S. at all - except one poor permon a neek. I suppose you are pushing whead in your studies and investigations - Killing Hanks and Iverons for the purposes of Science! Thou shall not Rell - the innocent birds. huly your Friend This. Farker. J. S. Thase acknowledge the Receipt. West Hoxbury. 10th Nov. 1845 My dear Friend. It would give me great joy to come over to your meeting on Mursday! if A nere possible. But consider - all Dummer long I could not work - I stuck in the ground like a Jump - only I could not perceive that I green. Now I begin to work again - I can think a little, read and write. I must make hay while the sun shines for my mind . weather es not to be depen ded on to last long - certainly not all the year This besides I am obliged - conscience compelling to lecture all our the Land, and on Iriday night at Fall River. Justher Still - I am miting a work on the Reformation, which demands all must share hours. Therefore you see why I hold myself excused. I should be amazingly glad to come and share your hospitality, and injust the Decelit

Smit J.G.

of yourself and yours - But when a whole Garrison is to take the field, and there is such a stalwart Smith there ready to lay on iron strokes, I think it need less that a Parker should be called in to beat the bush when the others will capture the game. For me I prefer to go and labor - in places where "there is not a smith in the land." For me I prefer to go and labor. Wife Joins in Regards to all and Jam bush yours as of old Their. Parker

Dear Friend. 100ston 12 = march 1847.

my one neighborhord bold me that you had certain hald thoughts about him. I think that he has been heightly innocent of any mong motive, of of any selfactly innocent of any mong motive, of of any selfact action in the case. I have known him several years for he came from West Kashing and think he is ultogether incapable of any base thing. He says and I believe him - that he neither did now said any thing to help drive away the school nuster. That he did nothing in the school - or out of he with that intention - or that could possibly have any influence that way. We feels that you have formed an opinion davise to him - and on grown so which are in part insufficient, and in part are

purely non-existent. So I told him that I would write to you - and assure you of my confidence in his entire integritif of purpose. He did not ask me to do po, now intimate that he mished it, and I do not know any drick good that it will do to him - perhaps A may lead you to think better of him- which I know he would count as a real good - the not directly in the path of his profession. But to leave that _ So the Governor tells us to pray for the Slaves - on fast day! Well that is a Slep. Hout the excellent Shormer has a rare faculty of sending out smeet maters and better at the pame fountain. I wonder which he mishes to have latter in carnest as his prayer, the recommendation to pray for the liberation of the Slaves, or the injunction to go and fight to extend Slavery! Christ Paid, "you cannot perve God and Mommon". But his Excellency seems pretty Duccessful in the attempt - I onever he makes a division of labor, and serves God in one State Tapir, and devotes the other to the - Devil. What are me coming to -? me begun with John Hancock and Same adams - and have got down to Gov. Morton and Geo. N. Briggs! There is a man at Olymouth, whom a whigh asked to vote for Henry Clay, and he said -"Oh dear," I used to vote for General Washington and John adams! I ques I shant buy it for

Smith II.
Wenry Colony and John Reed!"- But so the world
goest.

Your truly
This. Parker.

1300 lon 4th Febr. 1848 My dear Friend. It would give me great pleasure to be able to help you to a little of the one thing which Plemo needful Just now, Wet I have never any dollars on hand, and my auch is now hereit in debt. Such are the distresses of persons who commonly have money and enough of A. Nour moutho ago Orecewed a letter from the Cashier of a Bank of which I had borrowed money for Muso 6 - domanding payment - " there is no grace on the above, said the man of due - bells and dollars. So I said to him as politely as could be - " can't hay it not possible; must want till money comes in! So he ded want and after four mouths that is hand. The fact is that just non- and for a year to come probably my aunto property well not pay much of at all. I mish I knew whom to advise you to apply to, but I dont. So I must pap off to other matters.

The Unti- Sabback Convention is not to be

an Unti- Sunday convention, not a bet of A. Ithink

we can make the Sunday ten lines more vuluable

than I is now - only by abating the nonsense connected with A. I know a queen man who reads the commandments, by latting the not out of the second lable, and putting it into the first, and new versa. which he does, he says to make the theory of law comform to the Hack of Fractice. Ove would probably amend Christo apothogon in the parm way and read "the Sabback is not for man, but him for the Sabbath," and then hand in his various reading to Riv. Justin Edwards D. D. te te te. I have all along been a little afraid of a Reaction, from the soun, stiff, ferrish may of Respine the Sunday into a lor, Coarse, material, voluptuous or mine money - making above of et. Hat of me late of in time - me can cast out the Devil without calling the and of Beebrebut. This Jast is always prignant with the Juliuw, the Troblem of the Treach is the maientic - to delir er the Past. of the case is treated pointifically. the labor is easy, the throw natural, and the Babe is bom; the dear old Lady the Past who is the mother of us all - is soon "as well as could be expected and receives the congratulations of her freends, and is told har mele the little Sonney looks, exactly like his Mai. To she copetto him left - nurses how, and geves him a Christian name. Hout of the case is not heated Icentifically the labor is long and difficult, the throw unnlitSmit J.S.

ural and the sufferings atrocious, the poor old matron must smart under the faceps, perhaps submit to the Cesarian operation, perhaps die - and the little mouster who thus comes into the world by a statucide - is him self in a sad condition and well have a sad remem brance all his life of the fact that he killed his mother. Now I think that me can deliver the Jerish Sabback of a fine healthy Sunday, who will remember that he comes of a Nebrem Stock on one side - but that mankind is his father, and while he labore for the Thuman race, well never make mouths at the mother who bore hom. West of the matter be delayed a few years, I think - there is danger - for the health of both child and mother, I hope you well come to the convention, and well speak too. I mean to do so, but as I am not a but of a Reactionest - and share none of the excesses of either harty, I suppose I shall be too radical for the consuratives, and too consuratives for the Kadicals - and so be between two fires - crops - fines

And yours - Mifs 6, and Mrs P. or they would pend what I pend weithout them - many kind regards.

Some hut

14 Smeth J.S. Monday Morning april 3ª 1848 My dear Friend. Ore would gladly went your paper of me had the space of the Examine, or the North american. But as it is me are punched for space, and prefer to put in things which have an immediate practical bearing - paving enough of light matter to keep our heads above water. I think are of these days me shall enlarge our sow and thus be able to take on board mary valuable passingers whose company me wants. but for whom he have no room . -I think Garrison behaved well at the first in the matter of the resolutions - but got a little excited at last. He has been to long on the habit of ruling that he likes not "an equal near the throne, good man us he is: The convention humed out as I expected. I found nuffelf standing there as a conservative my resolutions land on the table and not passed. I clave nothing for my own pake - but pomerhat for the sake of the convention. What a pity that men will mistake the opposite of mong for Right and rush from one extreme to the other - West so the world goes. - I mean to come out and see you Jone day when the trees are in blossoms - if that ever happens again, and am Your heartily Theo. Parker. Ker. J. S. Smith

Boston, 21. Nov. 1849.

Dear Friend ,

I am rejoiced to hear from you that Mes Smith is better. I have been much concurred from what I have lately heard about her condition, Maximas Gratias. I frin with you in rendering, for after all it is human (and po divine) to mish to keep our friends with us - - about the ministers of know lit. the, I think no more than you. John I. Rupille of come you know of him. There is it I Finald of Cambridge, whom you know of perhaps, a fee spir-A - I doubt if he is a loving one. (Dout say that to any one. It may not be true - but his natural language letto me Do.) You know of John Shince of redex, a brave, hearty loving soul! He has been at South demichan. I will inquire and report progress further - and am yours hashity Theo. Tarker.

Increase S. Smit.

Mest Roxbury Dr July 1850
My dear Sir,

The Bearer of this Note, Miss Baker,

proposes to come to Dorchester and have some place
in a school, and I am happy to introduce her to

you, not doubting that your acquaintance mile
be mutually agreeable. With kind regards to

Increase S. Smith.

My dear Mr Smith.

Thave a mice lettle nice
19 or 20 years old, who wants a school. The was a

year and more at the Normal School: laught

mith fine success (Dr Lamson says so) in Dedham

last summer and is a very excellent gul and a

fine scholar. If you ever want such a person

let me. know et if you please and oblige

Your smind

Theo. Parter.

Dear Friend, Boston 23ª May 1857.

Thanks to you for the kindly words
of yourself and Mrs I. I will try to keep up to
her kindly counsel, and to ment your confidence
though I will not promise to wichease.

The little neice of mine would be just the person
that you want - but she has gone to Pennsylvanie.
foralongtime, four or five years - or wester the gets a husband

Smut IS.

which may be longer - I don't know of such a person as you want. I have another nice who will leave the Normal School (at Newton) in July - Do of you Orell remember her- for some place, I will thank you. Rigards to all - and a word of incomagement to law Como!

Your truly

It I Bury Street conference - ne ought to brounce the bottom blengy.

Woston 16th Oct. 1851.

My dear Sir, The Dearer of this letter Mr Sonnott is a graduate of the University of Vermont, and an excellent Stacker. The understands that you want a Schrolm aster for the Norfolk County Gram. mar School - having peen an advertisement to that effect, - and makes application for A. I think you well not find a man more able to keep it will. I have the highest confidence in him.

Tomo buly This. Tarker.

Rir J. S. Smith.

18 . Smith & S.

Boston 25 Jany 1859. My dear Mr Smeth. Many thanks for your kind note- and the experient of yourself and mets. I also am grateful to you for coming to my help so early in the great fight, when there were almost "none that stood week me". Het et well not now do for me to recall those days of my early struggle - A makes my pulses fly too fast. I go uncertain of the result, but equal to either fate. roping for the pleasanter, but not afraid of the other - may I should also accept that with silent joy tempered only by sorrow that I could not finish what I begun, and by regret to look the last time on my dear ones - that this is wingh. Farenell

Your faithfully Parker

Lamson a. O. Rer Alvan Lamson D. D. Dedham.

Oxford 18: Oct= 1843.

My dear friend. It is a most proper thing that I should morte to you from the seat of English learning and prett. I set now within a stones throw of Christ church college _ within gun-shot of Brazen nose, and the Boaler an', I am in the street when Chilling month was born, and orething a door or two of the Jenny. los bench at barfax Church. Oful as if the sports of the great men who have dwell here came up armed me. Here Erasmus and More have studied: here Duns Scotus and William Ockham and the Doctor Evangelieus" himself have studied and laught. I have walked about in spoto consecrated by the mise and great of England. Their names come up in long array as It in my chamber to think of the white of the day or my france at a distance. To day have been in the Bodlevan". It has more than 400.000 volumes. Here is the prayer book of Henry VIII which must have been very touching - as that King was Is exceedingly prono - as to full array his mefet from a religious scriple. Here is Duin Elizabetho exercise book with sentences in school gulo Satur, and here is an Anglo Sayon Heble, 1000 years old and more. Toat down in an old oak chair and read out of a Hack letter copy of Gululmus de Ockham o Dia-

giving the walls a very decayed loves. I walked about in the cloisters and halls - penetrated with the spirit of the place - and wondering at the beautiful effect such institutions much have on

Lamson a

the nations mind. I heard a great bell tolling - I went into the church - It Marys, surrounded by Colleges - and was told that Mr Monthouse, a fellow of Queen's college, was to preach before the vicechancella - and fellows tete. aha, thought d_ I am luckly indeed - I shall hear an Oxford formon, profound, beautiful, eliquent. Here is some. thing to make a plain yanker preacher blush- for himself and his friends. I walked about over the dust of Wallis and Woadlif - and around the monuments of In Im Jones, and other great clarks - tile the vice chancella came and sundry ushers miles Selver wands and golden, and a great floured. Mr month ouse read a little prayer - for the Universety of Oxford, for Queens College in special, and of Wellington _ Then came the sermon - from 2. Ininter It. 7.8. The stated that he should inquire "if Jaul mere certain of Palvation at the time of writing," and on what grounds his Nope of Salvation rested. 1. Said "mas no common man, he was infallably inspired" therefore his notion of fabration must of necessity be the true one. Saul ded not rely on his own works, No. he know that God never relied on human means. He game the Apostles power to vaise the dead te, but new in relied on the Opostles to spread Christianity: Do Saul did not rely for Palvation on his works _ 2. Here is a brofold doctrine in the text. (1) Hope

(II) Encouragement or Joy. - I Joy. Wean't look as if there were any thing to reforce for but opera Der funt in media contraria "as Suther paid: still Saul was joyful because he was rightions. a Jagan sand "hisi Justus non felix (or "fortunatus") Were he proved from the Old Testament the Dagans and the Father, that good men on general are happy! Then he showed that medled men are not happy, from the case of Haman and also by citations ! II. Nope. I'mel had Stope of Seaven L'Here he proved from the Old Sistament and the New Sestament (especially from James and Seter) that Hope was a good thing - and they that had none of A more basely off. He quoted the anciento to the Janu effect "Sola spes homenem consolatio sola" after all that has been said of Nope - the half hasn't ben total. Hope never fails - for "orhow God hath jus-tified to to . Saul hoped for a "Crown of Righteons ness". Saul sure of infoyment non- just as sure of Neaven hereafter. No wonder he rejuced! Defore Christ, Jain was a bad thing - now it is a good thing. " could it all joy "to. Irouble is a greater leacher than Reason and Revelation too - Our great bremess is to be saved. salvation depends on justification. (There he feel upon the anti- nomeans and smote them "hep and thigh") Saul's prove was not for homself alone. So me must not be proud of me are gaved, I ince it don't depend on our mothiness - it is the gift of God! Blaids me

amson a

mail fall from grace, and them. Paul paip to the Hebrows - it is impossible "to vave such an one" — application. I. I ave faith. David had faith that he could
conquer Goliah. So me. Great religious movement nona-days - But God never begun a work without Satan
light to pubveit it. God wronght miracles in Egypt.
The Devil tried! He incarnated himself in Jelus the Devil popessed many bodies. God nis prica the
apposition—the Devil raised up false prophets: God
raised up the Reformers—the Devil anti ReformsD'avoid all luker armness.

That is the fair analysis of the Sermon. Pusufism is gain in a ground at Oxford, and in all England. In church they born at the name of Christ. Dr Pusuf is not all orned to preach at present - but month duse is! I have seen several of the Unitarian Ministers and like them much: Some are quite learned mem. a Brother of Dr Nerman of Oxford is a Frofish fifor in the Unitarian College at Manchester. I mish

for mere here onth me - bre would have a good time - believe me ever yours bruty

Lett Miss Paradford - that her Porother was exceeding by kind and attentive to us all - had I know how politi he would be. I should not have dared present her letter. I hope you will preach at Spring Street poon - if you don't, others wont, and Ripling and Francis will have a hard time of it. No me need have a spite against them, but me only.

Lyono. 31. Dec 4 Jan 4. 1844.

My dear Friend. It is now the last day of the year, and while you are getting ready to preach. I will let down and write you a letter from this Jamono old city - the city of majoacres it might well be called - for antoninus the ellustrates and philosophical, butchered good Christians here at once - as the legend pays; and the wretched Terrorests of the Ravolution - quellstined and full. laded and metraelled, I have not how many. I have seen the bones of the Christian Marty is piled up in a large vault - I have been into the cellar where Jolycarp preached the gospel of Christianely - when it cost Domething to be a Christian, (and meant pomething too) and have stood own the very grave of Irenaires I much you nere here: you would enjoy all this, even more than I do. How is a church - that of Sh. Irenteens built over the very shot where many of the Chins trans mere massacred; over the very vaulto when the early heroes of the faith preached, and orher too they area, Really one forgets the Christianity of the Boston apriciation, the heroes of the Thursday

moon a. Sectione, and the treats, dangers, and sufferings, of Such mailitres as Norother - and - and -(the last things one ought to forget no doubt), and comes back to the time when the world paid; -Throw shall not be a Christian, and the modesh man pand: - Thease God you be in your teeth, for I shall be a Christian. When you stand on the spot, where such men perished with their bons under your feet, you begin to feel the difference between those days and ones. I began this letter at Lyons - I shall finish that arles - a famous cely once, but now shivelled up into a little town of 20.000 inhabitants, who do not mg, that I can learn, but my the bells and impre upon travellers. This is in the celebrated Frounce. the land of Ironbadors and Minnesongers; of Home and Love. Ohere is a new years address in shyme, in the Langue d'oc the patois of France at this day - lying on our table, and today at Troubadors in Frontical dialect, accompanying homself on the lute. Here I have seen today the horge relies of a Roman amphetheatre, which still remains in tolwable preservation. Indeed Roman remains are met week here at every turn - a beautiful torenthean pediment (of some temple perhaps) formed

of polished granite, and richly sculptured, is let note

the wall of the house in which I mite. The museumo in all these torns are full of Roman Sculp. times, tombs, vases, Juneral ums, lippi and Sach. symatoriae. There is a curious cathodral, built at a time when Christianity felled the mind of the artist but before it had latter a peculiar architectural form. Of course there is a struggle between the old form (the Koman architection welk its round arches and he any soled columns). and the new Rentiment, which at longth shot up into those wonderful buildings - the Gothice churches. Oh how they fell the heart - Those old piles - you feel that they grewish just as the great foresto green - that each age altered them. and took array and added just as it does in natwo - Here horrow the old form prevails - but on the Tortal - the artist has lavished his genin in wanton luxurance, and carried out the Ulmighty over the door, and the Angels on the dopes of the sides, and the last judgement with aposttes and Danto, and devils in discretion as the French pay. The whole looks add enough. It might excite devotion on the Middle aged: now I only makes one laugh, and thut of the boys that creep before that walk. We came here from Avignon, and from Lyons to avignon, through a very interesting country. Then Caesar pream the Whome, but kept his Commentaries amoon a

dry" (every school boy knows that are dry shitl.) and herd Nanmbal paper the same stream. a whole host of recollections comes up in my mind as I rede along the banks of the Khone, and read Casar's om words - and think of what has laten place since he came here and had a talk "mit the Helvetie in this neighborhood. You know all about avignow - well I have been in its celebrated Talais des Papes, and have stord in the very secret chambers, where they tried the Her etics, and where that Wellish inquisition but them to the torture. Ses I saw the holes where the instruments of torture (La vulle, Se Cheval, and Se Rove) men put up. The fire-place for heating crows to pull off the flesh of Saints - stell opens to black jams - and In 4 walls of the torrer rese up 100 feet, constructed so that no founds of expiring agoing should reach the law of men. I pair the Oubliette, a terrible dungeon in which the Vice great of God" and the vicar of Christ, used to Phont up men to starve to death, and where 19 skeletons of his brother Christians were found, when the Kerolation love open do quellet bosom. Here is the tomb of that exemplany Christian John XXII _ at Oxford O care what you never Sar - William of Ockhams Jurce attack on his Lighness - Or Essorbus Johan XXII. Roy the many, I shall send home a curious old Folid Jacobus de Varagine, his collection of 202 legends of the mid -

Lamson a of the poetry of Europe, and on any of its paintings. Ount Sucy will lind it to you, when it comes. of you like -Here every thing diffus so much from home and I differ so much from my common may of life - that I sometimes doubt of I am the same Theodore Jarker that used to live at Koxbury. I am half inclined to believe that he is a my thological person - and has no real historical existences - but who I come to a college - a Book store, or a Roman Semple, und above all to the Salais des Papes at avignon O believe that I am my old self not a whit changed. Do mite and leto me all that goes on. what becomes of the Examener, what Wrommon lefto his leg over (for his most continues, I doubt not) and above all what the Brethin are doing, or latking - about doing,) for I feel a great interest in all these matters and many more - I hope you preach at spring - Street in may absence - and if the Mreshun do not freely exchange week Francis and Ripley - really I shall thinto et shameful - I can not for nufself a four. I suppose you are proling m your books, and making new Sermons - not oil of old ones as Brother - glores in doing - by putting the beginning of one to the end of another and som) and doing a world of good. Well, I mish you a happy nor year - and a good deal of haftimess

amson a always. Remember me to Mos I and believe me buty your friend and Brother I. J. I. S. If you happen to see Aunt Lucy, please show her this letter, and she will lend you an old book when it comes.

> West Itox bury 12" March, 1845 Dear Friend, Committee this year, but suppose you must be - and I write to say that as I took array a school master a little while ago, from your excellent torm, that I well give them a school-michress if that like. I have a nece - Miss Emmeline a . Parker - who has been a year and more at the Normal school - and I feel deserous of getting his a place in your low of possible - The is about 20-21, and the she has never taught school before - yet I think she will do well. I don't like to praise my om relations or I would souf much more. very huly yours Parker.

Rer. Or Samson.

Lamson a Dear Sw. dress yesterday! It was just the thing that is wan ting! Origand it as laying the corner stone of a grand and noble edifice of theology. I hope you well not allow it to be sported at printing. De for Heavens Dake front strong, very strong and not let it be sported. I liked it moulthan I can tell you, and think great good mell come of it. Your on hasto Theo. Tarker Sat. Morning XIX I. I. I send you Planco White, vol I. the rest soon as Ripley has done weik it. I "Thea for Theology" - Before the association of the alumni of the Cambridge Shiological School. July 18- 1845 - Innted on Chris: Exam med for Nov. 1845. a.S.]

James a

Boston 1859 c

Ren Dr Samson,

Dear Sir.

for some years, and I do not like to leave the country on so uncertain an expedition, without a word of gratdiede to a valued friend. Especially I have to thank you for the encouragement in the hard work of theologie Study, which I gathered toth from your words, and your example. Isoping you will have a long and happy old age, which I yet may never see, I wish to offer you my thanks for the good of the part. Yours huly To George adams Eg. Boston. Mass.

West Kox hung 24th June 1842. My dear friend, I feel that I ought to explain to you why I have not answered, your very kind and welcome noto before now. I was just setting out on a Journey when I received it - and had not limb to call that day upon you, as I maked. For some weeks I was ill, and several times attempted to write but could not. One day I called at your store, but ded not find you. This statement of. facts well show you that I have not been unmind. ful of your quette and affectionate sympathy. I cannot tell you how much your letter interio led and encouraged me. I know there are many whom the church and the ministers dive into inedelity, by their begothy and contempt of Reason. If each ever do any thing to remove the cloud of darkness which men have collected about the lemple of Truth, I shall rejoice: still more of I can help any one to see the real Deauty of him Religion. I feel it is a great work which I have undertaken. I know that so far as the ministers are concerned, I am alone, all alone. But I have no ambition to gratify, and so neither fear the disgrace nor court the applause which they can give me. of I can speak the buth plainly to honest and

Edams &

lamest min . I is all I ask: the result is with the God of all, and you and I have no cause to fear. I have received the ready Rympathy of whitligent and religious laymen, and confils that it makes me feel strong for most mon have momento of depression, when a kind word is like rain to the parched grafo. I cannot touch when the many interesting things sug gested by your letter, for I should not know where to stop I But Ihope to see you som at your own house, and shall always be glad to be you at more, when you can find it convenient to ride out. I think you are acquainted with Mr Hipluf, who lines near me, and perhaps that circumstance may brung you to Spring Sheet. Believed me

most buly your friend, Theo, Parker

Mest Roxbury Dect 5-1842

My dear friend,

I thank you heartily for your open and manly letter. I do not think its spirit within survey and its cause, and while I have been gratiful for the encouragement and strength a former letter was so well calculated to vispire, I am no less gratiful for this designed to reproach and blame me. Tell

me freely what you think - when you think I do mong I have thrown letters of flattery into the fire, unread letters of reproof I shall read again and again - if I cannot dispose of them, in another and Shorter way. But to come to the Saturner petition. Terhaps your feel a stronger interest than I do, in the melfare of Datimer, and of the Slaves in general. It must be wery strong one of tes or - but I mile not boast of my seals. When Mr. Cabor - a noble young man of our village as ked me to read the Settion, I Said, yes I well. as I thought more upon it. doubted that I should serve the special purpose, by reading it, at that time, Do well as by omitting to read to and by leaving the Sermon to produce what effect it might - in that special direction. I sat down and read the last dosen pages of the Sermon - to see of Reading any petition would accord much my om spent that. I thought A mule not. I revolved the matter in my mind man times, and asked myself, " shall I as the Staves a service by presenting the petition at this time! Ithought I ahould not. I think for nom. I consulted a friend - an abolitionest: a thorough - going one, who is flin called fanatical on account of his Abolilion he thought that it would do more have than good to read the petition then. Monday afternoon, I went to the Chapel trice, to see of I could find any of the abolitionisto there, to lett them I could not read

A conscientionsly at that time. I could find no one, when in the Chapel Mr babot brought me the petition - I don't know what I told him - I was in a state of great anxiety, as always am for half an how before I begin to preach - on such an occasion. I do Remember this - that he looked surprised. Daid, Do not think my Leal for the Slaw is cooling off" or words to that effect. Ofter preaching the Dermon I could not, in the State of feeling it left me - have read the petition at that moment, even if I had promised to do so. Now my dear Sir - you may condemn me if you please - but my om conscience acqueto me - of uny thing, but the best motions. I may have eved in Judgement - certainly not in motive. I thought I should offend some of the Abolitionists by orhen conscience paid "Go" - Tuhapo it will in time to come - Then I beg you to rebute me severely as you will, Do you think I was afraid to head the Seletion, and thought I should hurt my populaity? Then either you know me very little, or I know myself very little. Onhaps I am not seal. ous month in the cause of Dumanity. No man can be lover Lealons therein - Jet my life speak if that tello one tale, and my tongue another - you shall be melcome to call me "alker forever and ever. I don't come up to my om I deal - of course but I brust I do not shruk from performing -

what I consider my duty. If I had read the Setition mich the feelings I then enterlained - I should have been false to my secf - though all the min in the Hall had sand "amen", and Irgned it at once. ButI have paid aheady more than I meant to say on this theme - and well only add, that I think God is to be served by loving man, and that I think the only "ordinances of Religion" that are of real value, and intrinsic value, are bring good, and doing good, I do not know now - but you will tite condenin me. I can't help that - but shall bear your condemnation, as I have borne that of others, before now. Of I satisfy my om convictions, no man's reproof can disturb me. If I should not satisfy these, the applause of all the world would be only as fire upon my flesh. I do not ask you to defind me from the launto of your friends; but my actions speak for themselves - I mish to pass for what I am worth, and no more. very funcirely and respectfully your friend. Thes. Varker.

1 to Sept 1843.

It is now the last night I have to spend in these parts - and the "short hours" are coming on when it is no longer night. But I cannot

Edams &

depart without expressing to you my hearty thanks for the expressions of your sympathet - and for the interest
you have all along later not in me only, but in the
cause of truth. I wish I had time to note into details,
but it cannot be - Your last letter was doubly melcome - I hope to find both you and yours enjoying
the welfare - you are so desirous to promote, that
others may enjoy it.

buty your friend.

This. Parker.

Hale P. To John P. Hale Esq Booton Det June 1847 Dear Sev. Ur Emerson, Dr Nore and myself, with some others, are about starting a new Journal. to be called the mass achusetts Quarterly Rever. It will be a free found devoted to the great I deas of our day, which are not upt incorporated ento Institutions, and well treat of Subjects connecled with Leterature, Solitics, Religion, Humanity and the Humanities. I write to ask you if you well be welling to help us, now and thou, in the Toletical articles, and in special to know if you well write for us a Japer on the annexation of Jexas and the Mexican Fran _ for our first Numbur, which will appear on the "kt of December? Excuse the liberty I have taken in norting to you and believe me

very respectfully and truly spores Theo. Parker

Hon John J. Hale

Boston 22 de Sebruary 1848

Dear Sir,

· hope you will pardon me for writing you this note. I would not brouble you with the if I ded not feel obliged to bear my testemony to you. The slight acquaintance I had with you containly would not justify me in meeting this letter. It a spirit higher than conventional politimess compels me. Your recent rote in the Senate is so noble and herore that I cannot be selent. I must thank you for t. I do so in my own name, in the name of many who will not write the gratitude that feel, and in the name of mankina I thank you. Certainly you have raised my opinion of the hum an Race, when I see you vote in a minority of one. To stand alone in buch a case - is to pland nobled - left alone in the glory, but least alone when all alone, Such conduch is mostly of the best men of the most herore ages, of the best hations. It does not require much comage to stand up at Thermopylae or Bunker Till not half so much as to stand up in the Senate of the United States, and Day you much there to Stand alme. Accept dear I've my most heartif thanks, and believe fore.

respectfully yours de Jhes. Farker.

How. John P. Hale

40 Hale J. P 1000lon 5the June 1848. Hon'd and dear Sir, I am much obliged to you for sending me the Report of Mr Houter, and write part by to thank you and partly also to ask for other Denate (Documento. If you will have the kindness to send me any thing relating to the Mexican offairs you will do one a real surce, for which I mile almango be gratiful: - Dend you my Discourse of John 2. adams and am, Respectfully yours Theo. Parker. How J. P. Nale. West Roxbury Dre June. Hon'd and dear Sur. I am greatly obliged to you for the Documento which you had the kindness to send me. They mere exactly the things that I wan. ted most. West in Mr Dans Speech I see the Slidell correspondence referred to, and 2 other Documento I find ordered to be printed - 5.000 comes of one, and 30.000 of the other. If you could procure me a copy of these you would oblige me so much that I will not brouble you again this Session, but very respectfully and faithfully yours

Thom John J. Hale

Hale J.P.

West Roxburg (near Boston)
gra aug. 1850

My dear Sir.

Mashington po long, but since you are there, I think I must add a little to your discomfort by some for questions, which I cannot get answered to my patrofaction here.

I Mas the last administration featons of General Saylor, after the battle of Monte Ruf te, and was helm consequence of that featoney kept in the back ground?

2. Was he competent to conduct such an enterprise as that of the americans under Gen. Scott to the

City of Mexico?

3. Who formed his Cabinet for the Gen, - was it brittenden at it is often paid?

A. What influence had he with his babniet. or was he rather a name than a Head in that babinet? were the Politicians very Rencerely porry at his death?

5. Mas his death in any sense a national Calamity. more than the death of Gen. Harrison?

I hate to trouble so active a man, but of you well gene me any light on these matters you will much oblige me.

Respectfully and buty yours Theo. Parker.

Thon John J. Tale

I. S. What a pity me mann court keep his timper! We has hurt himself more than Webster, for the temper is so bad, that many well disturch all that he justly says against more or-

Boston 18th x ber 1850

Defore the Umon is broken up and the Sports distributed, I should like to mention the case of a Mr Charles bolburn. He came to me a day or two ago, and says that he contracted with the Government to serve as Jeonan of the Chris for I years. at I ho a month, and after serving DI months the Government refused to fulfil its contract - so he brings a claim a gainst the U.S. for damages. He has made complaints and got an ausmer from the fourt and complaints and got an ausmer from the fourt and of complaints. He wished me to mention it to you which I have done.

See there is a document on the Geography and Geology of balfornia - if you can pland it to me, and dry other documents (especially of puch a nature) I shall continue to be obliged to you. I thank you for morning in that alrocious matter at Intomath. We shall pend form pointions for the repeal of the Fugetive Slave Law by and by. I hope you get my Sermons. Respectfully once truty yours . How I shall. I shale.

Hale J.S. When the Census is printed I will be very much obliged to you for a Copy - for I without to cyphu and the Slaving Statistics from 1840 to 1850

19 oston 31 Jan y 1857 Dear Su: I send you a Tetition for the Repeal of the Jugitive Slave Law, signed by 871 persons in the cely of Lynn in this State, 418 of them Senate as soon as you please. I shall send you more petitions pirhaps without a letter. Yours respectfully This . Tarker .

How John P. Nale

Dear Su.

10 oston 24 to May 1807

My Irund M. Desor, writes to me to see if I can procure for him some copies of the denate Edition of the Report of the Commissioners appointed to survey the Lake Superior Region in 1849. It was Forter's Survey I think - though it may be it or as Jacksons. The Report has been published by the Genate, the senate Edition has maps. If you can procure some copies for how -

Hale J. S and send them to me - you will do me a kind who was himself in the Survey. Respectfully and truly yours Now John P. Wale. 1 Jooton 31 d Dec. 1851 My dear Sir. I send you by this days Mail a copy of a collection of Speeches to, which I have made weeking the last peven years. Some of them you have seen before, - most of them. I beg you to accept the volumes as a Token of the gratiand as an expression of the right good will of yours autif Theo. Jarker. How: John P. Hale. Boston 20 - Nove 1852 Dear Mr Hale. I have not wretten you a word this great while, and now I write for the same twofold purpose that I always do - namely 1. to thank you for many favors received - to ret, enter alea,

Hale (.J.

the Documents recently formarded: and I. to ask a new favor. Here it is. I want some information about Mr Webster. Can you tell me who were the ancestors of Daniel? this is the point: - In 1824 there was a man by the name of Jones long on the St Crax in Maine - in the milderness, a cousin of Dancel Webster, who lota my informant that one He thinks it was the grand mother. I mish you could ascertain this for me. It would be curious of Daniel - the great Daniel - got that Eye and mouth-from the red - skins! Any thing else that you can tell me about Mr Wwill be of service in the preparation of my lermon for to pamphlet form. I am greatly embarrassed by this - I find a dreadful amount of evil in Sthe man - and fear that I must have overbooked pome source of good ban you help me to any such? Were all of his pleasures Do material and coarse as it seems? Respectfully and bruly yours . Tarker.

Hon. On Wale

Doolon 22 Set 1853. Dear Im Hale, Ormo Book on the Geology of Jora de for myself. Hale of Mater I want a Copy also for a distinguished Naturalist M. Desor) who was formuly ingaged in the Survey of the Sake Superior Region. Whe is now in Switzerland and will only get a Copy through me. If you can squeeze me but a loopy for him I shall be very glad — When you come to clear up your rubbish at Nashington, if you find any matter of any port send et to me, it will be fine to some of my crops.

When I hall you be in Pootan? for I wish to may lay you on your journey through town.

Ruspedfully and hally your

Ilon. On Chale

My dear Mr Nale.

You have helped me in many emergencies, and I want a little more advice flet nord. It seems to me that there should be a committee from all the Free States on the He fully to or gamine for action against Glavery as me have never and the country becomes one great Slave Porce. I suggest a convention of Maffalo, Pettotrugh, or elsewhere to consider the present alarming condition of the country, and to take measures. (1) to check

Hale V. J. South will not let it down gradually, me must let it down by the run. Please let me know what Yours faithfally Theodore Parker. Ism. In Nale:

My dear Mr Flale. My dear Mr Dale.

J Rend you the Rook mentioned:

but hope it will not be lost - for it is not pasy to re
place it.

Where are you to be in March -?

Mount buty

This. Parker.

Dublin N. A. De aug 1855 My dear Mr Hale. Here I am one of the best tomo of your grante State, made so by a noble minister who has left his mark all our the town. Irrinty three copies of the N. Y. Intume an dealt out our the Bar of an old Savern which once dealt out I suppose trenty three mugo of toddy ma day Well. I want the Copy of my indictmentHale J.P. I am about to print my "defence" and want the indictments to put at the head thereof - Shall you want to pay any thing in the Inface? I wish you and Ellis would write a Treface - and have written to Ellis to that effect. These send me the Indictment under Seal so that it be not lost - to this place -

Yours ever Theo. Parker

Boston 28. X 1/2 P. M.

Ily dear noble In Itale,

I hope you will not think

of resigning nor: - the post of Honor is the post of
danger - I read part of your letter at the ChutiSlatery meeting to day - only such as you would
like read, about the condition of Burnner, and the
state of things at Washington: the answers of Milson
and Purtingame reac.

I hope Summer orile recover, but yet few much for the brave fellow.

Is there any thing which we have can do for youor him? - This is ammirinary week in Boston.

the city is full of ministers - most of them feel right.

and will go home and preach right about it. a

Tansas meeting well come off in Janual Itale

on Friday night. I take of, me are in a cove

Hale J.P. man; the President is in actual Rebellion against the People. God blefo your gove lye, yours huly This. Parker. 1 Toolon 19 June 1856 Hon. Im Hale My dear Sor I mas sorry not to see you in your flight through Doston. But I sought for Gov. Recall and found him not. I heard his (able) statement of the case of Kansas: If the Facts don't move men, I know not what will — I want a copy of the K. N. Platform - 12 Sections and all he is a reliable and available man - Norr a of Glavery, or Ahr-Extension. If the Nation pays Extend - then me go to pieces - A seems to yours heartity This. Tarker (Newton-Corner) (near) Boston 8th Aug- 1856 My dear Defender, I have not heard a mord from

Hale J. I you this long long time. So now a line inquingly. Let me know when you shall be in Boston on the way have, that I may see you. Besides -I find a fook published by the army or Navy Department on the Stringth of Cannon - please sind me a copy; also pliase tete me where I can find an inventory of all the Military Stores of the United States! Trant to thank Mouthing and for much that back next fall. Yours very buly Tell me where Summer is, and how he is. I think he never sets in Genate again! (Joston 4th Sept 1856 My dear Mr Hale. I hoped to catch you as you shot through Booton - but you alrayo escape me. I did not even see a sheat of you in the clouds. I want to latte own political affairs with

me. I did not even see a streat of you in the clouds. I want to latk own political affairs with you - for I can think of little bisides. Tell me of any service I can render to the good cause — I want to borrow Force's american ar chives, 4th Senies - it contains the Tapers relating to the american Revolution. I don't know how

Hale J. I many folios there are. Hyon will lend 'em please send by Express to yours buty. Parker. Sales burg 21"- Oct 1856 · My dian Wale I'm glad I am not a Senator this year. You min your " Hon " pretty dear this Deason. Stumperes is no Joke. I heard your offer. caled and deceitful speeches I were listened to -

ment this afternoon - Douglass - Ole was considerably drunk, and made one of the most sophisti-It was mere brutality on respect of morals, and sophistry for logie, in the style and manner of a low black suand. This mennes sand he seldom or never and so ill. But there is a good deal of rough power in his evil face - I never saw him

I don't know how you think the election well line out, but I look for defeat. I hope other. mise, but still think so. The battle is not mon by our carrying the Electoral teckets by popular bete. Muchanan geto 148 Electoro: - \$1.000 000 I think might be raised to being the 149th. I think there are 30 min in Doston who would give \$ 5,000 a piece to see it done. It is the most important crisis in our national Tholory - no

52 Tale I.S. presidential Election ever turned on such great questions. It is Despotism or Democracy which the Teople vote for. I much the true your mas represented by the Manners and Mottoes. of all ." No unalienable Righto to Life, Liberty and the Tursuit of Jappines " "the Declaration of Independence a lie." "To Highw Larr". This might follow in Tholorical order. " Slavery m Kandas" " Glavery on buba". "Glavery on all the Serretories". Slaving in all that Aree-States" "Nondage for Augus"- "Nondage for Pour Orhites; " Slavery for greavy mechanics". No Tree Schools! "no The Press! no Mice Julpet: "no Free Speich" in Free min". of Buchanan is Tresident I think the Union does not hold out his four years - A must end in civil war, which I have been preparing, for these Sex months hash. I buy no Nooks except for preseng need. Last year I bought \$ 1500 north _ this year I shall not order of 200 worth. I may want the mon ey for Cannons. Have you any plan in case me are defeated? Of course the Dunciples and measures of the administration will remain unchanged, and the mode of execution well be more notines and rapid. God Dave the United States of America yours faith fully Thes. Tarker.

I lale f. I. I want before you go to Congreso to borrow your Copy of Forces american archives, also I want you to come and done with me and see some politicians.

1 From 19 Deck 1856 I My dear Mr Hale. Thank you for the good orords the letigraph letto of your vaying. Send me a blobe nor and then, which contains the words themselves. I am Dorry to notice the timedity of the Republican min - not discupening the Relation of master and Slave" declaring it is not their intention ever to mentine with Slaving in the States! It is my inter. tion as I can get the power. I will remember the quaranties of the constitution as mell as the compromises! - But I write only to ask you to mite me what you truce total of the talk with Sombo when he said the Staveholder would call the roll of his Slavis on Younker Ilee. God blife you Tarker.

Excellent me Isale, Now Tub. Doct came duly to hand, Wonder if you have n't got another copy of

Hale (. I. Not. I Japan Document. I have 2 copies of the III de only one of the Ist _ Odope you keep will in these days! You. Gardner feels sure of election! 1000 to 16.000 185%. My dear Mr Hale, You didn't come to sleep in my Sky-Parlor: nevertheless I shall ask a favor, to brit.

this. — I want Vol II of the Johan Expedition,
and the bongress Slobe and appendix for

2d. Sepin 134 bongress.

Canko did finely last night,
had a real old-fashioned Famili Hale meetingcrammed full very enthrociastic. Danko spokelling
hours - facts and figures, audience not tried.

Gardner is electioneering in State every for noon

hutt Doolon go Jany 1858 My dear Mr Hale, I was very Dorry to miss you the other day when you came to Dostan, for I have long wanted to the you. But I write now to ask love favors. 1. Can you tell me who received the \$ 19.000, which

Hale (.) I Same Larrence used in bribing Members of Congress to vote for his Tariff?—

2. I am miting a History of the Development of Religion among the leading Races of markind.

I want to head of the A.a. Indians; not a leading Race—but I must treat of the Savages to show what Markind Started from Now I want a copy of that costly but not precious Pook of Schooler aft on the Indians. Can you get me a copy to be mine, or lend me yours for a time.

Either well answer my purpose.

These send me the Presidents Paulding nessage

Please and me the Tresidento Paulding mepage and its Documento, and any thing else which is going. I can grind some flour out of almost any gram, even the husks of gram, have now and then a Kernel for

yours faithfully F.

My very dear Mr Hale.

She me thank you heartity for making the fish anti-slavery speech in
the Genate since Summers in May 1856. I don't
know that one has been since made in the Nouv!

I only see the Selegraphic Report. Send me the
Speech in the Globe soon as you can - We have
an Anti-Slavery Convention next meek, and I want

your speech - for my pake and yours. huty. Hale J. J. I want Douglass' Speech also. 1000 ton 21 March 1858 My dear Mr Nale. What a naughty man you are to ship thro Boston and not let me see even a sheak of you. Nout you wont do so again - mile you? Mayor Rice cheated me out of you first. and then the Jales look you off. You see Manko has let m Loring slede at lingth. You see the report of bushings and Undremo Rimarko! - Please sind me Hol III Japan Expedition by J. O. and last vol of School crafts Indiano by adams Express 6. faithfully This doe Tarker 1000ton 24 april 1858 My dear Fale. Shank you for omiting me so. I have often wanted thust to address you, and sometimes have done it. Hat I am a little afraid Hon Senator - Did not I vote for hom once for

Hale J. P Tresident! It is paturday night now. I have done my Sermon, and girded up my love for tomorrow. Last Junday I preached on the Infinite Tomer of God - tomorrow I try the Infinite tresdom of God: them the Infinite fustice, and at longth the Infinite Love. I dehight in mitting and preaching; no poch has more fly in his Song than I in huy Sermons, I mish I could preach at House of Representatives. But (1) the No. of Repo. mould not let me. (2) I could not come througen. May 31. I go to the Trogripine Friends in Chester Co. c'enn. and I don't like to be array more than once in a peason. I ded think of a both to W, and altending the Scientific afociation at Nathmore. But I give it up for the Friends. I am glad you like my Keveral Sermons, Ihuf sold 10.000 in lin days, and the demand that continnes. They mere stereotyped in 48 hours after that mere preached. West that struck off 5000 copies befor they stopped the Dufo to stereotype the maktwo. Ihave another I will send you in a day or two - preached I months a go I want an Executive Document - on the Mexican Boundary - a great 4th volume. I nish you could magnetive (anko, with your great generous honesty, why cant you. The appoints

ed Parker- the Kidnappers connect in the Burns

As for 11: May 1858.

My dear Itale.

I want to write you a word buching one whom I know lette good of, and think much ill - i.e. Capte Itagh Forbes. I have seen some quite abusine letters from him to various friends of yours and mine, which are ulterly unjust - I just saw one in which he speaks of letting I mater Servard what he says Mr S. didn't want to know and them fastening himself on you. It me say of him two things.

I. In general I have no confidence in him - his motives or his plans - I never had any from the him of first set eyes on his sinister face. IT In Special

Hale J. J. (1) He has no clam legal or moral on any body of men here in New England, his representation to the contrary is moras, mords, no more. It may be that Capt. Comm promised more than he has fulfilled - thereof I know nothing. (2) He has had more for his services in Mans as than almost any other man who has volunteered to mork there. Nout he has used his money to publish a 1 Jook which notody well buy or even real. I don't know what he know about any plans of bapt. I drown, nor what he fancies and relatio. I know little about lapt. 12. of late. all that I do know is good. The charge which Forbio brings against certain men here beens to ne wholly unfounded. I know that that have urguet by advised lapt. Brown to go to Hans as and help the present election - If you will show this letter to Mr Genard and then burn it I mill Your faithfully Shedar Sarker: be glad.

> Aly dear Hale, This day I received from you vol. The Dacific R. Road Documento and vol. I of the Mexican Roundary. Many thanks therefor.

who have reported her as a virtuous young lady in love with a nice young man, and hostile to the miserable old currend geon, his quaraian has then to coax, and then to drive, and finally to his her into manying. Now if both Sentoro come with her to the meeting house, and then she chooses the old with miser, consummates the marriage, geto the sellements fixed as her absolute and exclusive property as femme sole, — and then news off with

he we young man and Aquato on the istate

Itale (.9° think her reputation is gone, and mout come back "till the Hy come have," and her family mie be blom whom,"

II the Moral Course: to accept the new Leaven. worth constitution: organize under de repudeale the Lecompton, and all its works: dule thin soldues, cast the bullets. shoot at largets - with Te Compton" on them punted either as old Nick or Old Buck, and be ready. There will be no fight. my - or need of ch - only need to be ready to fight. Un Kens as well not come into the Union in 1858. or in the menter of 1859. But next autumn a her House of Representatives must be chosen. The De Compton min of the North mile go when the Kansus. Netraoka-min much in 1854 and 1856. The defeatest and ordgoing administration well not have the means to borbe as in 185%- 8. The House well let in Kansus, with yet more generous grants than the Democrato have offered her as a bribe for Slaving. The Presidential and Senatorial Executive well be glad to get now of the mischnes

and have a clear field for the Election battle in the Union before lehnotmas 1859. The must Day No to the old lecher who wants to add her to his Narem "Hes to the young man whom she loves of and he

loves how). The well have fortime enough by and by.

Wale J. J. me and to have said that in a speech at N. Y. but Rheimation hundred. I will let it off at Boston in the anti-Slaving convention.

Jath fully yours.

Boston 18 May 1858. My dear Nale, Shanks for your manly vote on the Oregon matter, and the speech thereon which I have just posted array in my Work of chippings. West where do you get that constitution of A. Hamp-Show made in 1445, Muse Januario? I never could find et. In american archives 4th Sines vol. I. p. 1105 25 Jany then was a convention at Exeter. 144 monters present, who voted on address, i. d. p. 1180. Jany 5th 17/16 the "congress of the colony of N. F." made a form of Government of which there is an account in Unchowo Vol IV. p. 583, and a Irolest against A p. 999 - Is A that you refer to? Dow speak of a Constitution adopted Jany 21.17/5. Where is the thing? Somo huly This are Parker

She ane Parker.

Hale J.P.

4.0

May 27 = 1858

Dear Hale.

I received vol VI and VII of the Paafic R. Road to . Many thanks . I am just going
to make a speech out the IV article of Constitution
Section 4. "Republican Form of Government".

This. Parker.

My dear Wale.

Thanks for the Documents - commerceal Relations to Not II and 2 copies Vol III. Not at
home last meck, else ansmered before.

The Republican Senators have not walked nito the

brat set for them this time. To om bo and be mant a war with England! They have given 4.000,000 hostages, plaged & 2.000.000 to keep the peace! You hat them between wind and water. "For 'tis the sport" I see the Engineer horst with his ome petar.

Brus truly

Shisane Tarker.

Menton Corner 21" June 1858.

My dear Hale.

I have congratulated all my friends
and New England generally on your election, non
I mish to reforce much you at the Jame thing. Of come

a speech of nume in them. I will send the speech

Hale I.P. in a panishlet poon.

Your faithfully This son Parker:

Nenton Comer 25 July 1858 My de av Tale. Canu yesterday to Exeler Place - vol VIII of Pacific Rail Read, and the great Indian I Jook. I fam Ishase to day at meeting but could not Catte him by the hand - (Do lett how what your ferunne clase said of how. I sympather mike her: but the must put Summer and Genard in the fame class; and Non John Tarker Hale how. Nive, Bibe, Vale.

Mones huty
Theodore Parker.

Sow, I hope find your new situation pleasant; does not the incess and rattle of the while sometimes interfue with Coke and Islackstone? When I first
"sojourned" in the city the continual noise was a Revious annoyance - but I inscriptly acquired the hight
of the dying in the musch of all do confusion.

Your pulsue your studies, unvexed with all the grievances which with fire with mind. having no care butyour Books, and no labor but study - your mind can be even completely under your contrat, and your fire, a viso is doubtless infinitely superior to mine, vixed as a Ceacher must be with a thousand cares.

I often compare my plication with that of a Gelot. Surrounded with a perfectual storm; or with the God of the winds, - angusto Pex Tolus antro etc., Pepils usually a gree with the minds in some particulars Indignances cum mayore murmure and

Bigelow G. J.

I like the blustering God Ferulam tenens, tempero Iras Immortal Vergel never dreamed his verses would be quoted in of profane a companison. I aching is atlended with many difficulties, and ver alions, yet not withslanding these, I profess much delight in A. To observe the young mind daily expanding and shorting up under good influences, is bruly gratifying. Some nundo appear to popeso a natural affinity for learning, and attract around them a nucleus of reformation, growing broader and more dense as years in crease: to leach such mundo is a pleasure - But alas for the stripidaly of the world! too many heads are like gold bealers blocks; which though perpetually in conlack with the precious metal, remain, worthless and drossy us ever. These are the Teachers grand obsta. cles; the only method of reclifying such block heads, appears to be decapitation, but this is unlariful: there fore Holockheads they must remain; until forme one more licky than the rest" shall mount some inlet le stal chemolog, or moral alchemy to transmulo then bramo - But mongh of this I Sat Superque you will day.

Do you feel no longings for the green fields of home? or do you like "the bried Whopees "love with learful upes back tomaras home? or have you like him found some Califoso to cheer a louly hour? Miss Sammy Kemble would play a splendid Califoso; Do you visit the Theste hunch or has your "prily" abaled? Miss K

Degelow G. J. does she, as some Ladies I have lately observed mean a Stock and or Decking? Last neck I saw not for the first line a certain Lady capaisoned with those appendages, a Sentlemans shut Bosom (Hearens save the shark) and surmonted by a regular Jackson That! This I presume is not the next fashion, if so I me afact with the There of Roanoke that "all ulterations we not improvements" - Ladus bounds, have in these degenerate days, assumed a fearful Talitude, but this is retrenchment at a single Hom. est moders in rebus, sup the Joet, is then none in boundo? what would some of the Talue larr- gives of our Rister State have exclaimed at Such a produgy! Conley has band (Dr Joh would be the Book and line, but I cannot) corn and verse cannot grow no cities, but he is inclined to believe that Love shoots forthe with sonderful precoult in such situations et is to be hoped you feel no such dro astrons proutings (?) I confile I have wretten a very prosy letter, but I trust you will dant some game, that me may pursue to gether, rethout evaporating in nonsense. or sonking below ters in prosaic dullness. I hope you will improve a speedy opportunity of Correcting my dulnoss tameness Keepedfully Jomo de This darker.

Buyelow G. J.

Waterlorn Hyune 1833.

Dear Sir.

I confife my obligation to you, for duceting me aught in our conversation last eve. I had long been accus loned to believe the evulo recorded in Scripture, partly from internal evidence and partly from the concurrent Jestimony of contemporanieous historians, and such scholais as Declere, Grotius, Submbs Newton, Jocke and an host of others falsely considered learned, and forbishly ugarded as made. I must now set ased all their prelensions as usiless, their argumento inconclusive and even the very Religion Chen attempt to defend a more farce!!! It cannot be defended without begging the question, which is udiculous or suppoding impossibilities (E. G. miracles) which is ab-I confess my gratitude, that you have shown my beleif, mere credully and that Skephousm alone is rational. But is this rational and judicious skiplicism, applicable to religion alone? by no means, we should believe nothing (except from evidence of our senses) unless from such proofs as answert to demonstration. I confile my Jolly and credully in a thousand other motances. Some of them I will indeavor to examine -Mankind have long been deceived in respect to Christopher Columbus; some have represented how as the discoverer of america; as a man of distinguish

68 Bugelow G.J. ing attamments and indefatigable purious -Frations have been delivered, points receted, and multitudes of Bosks mother, to praise or consure. extot or vilify the supposed individual. The folly of these valors, Joels - and authors, whither friends or fors, well be wident of me consider that they always lost for granted the existence of the pusa and I lake to nufleef no small share of cred it, for having been the first who has ventured to doubt it: noul not only as I doubt, I will en fedently doing that any such puson were lived. I will not dony but there may have been Omolophus and Columbias, Lince me occasional by see individuals bearing those names, but that and person wer existed with that name, and per formed the moderful deeds (nuraculous of should Juy, since according to the Dagacious June a muacle is any brans gression of the laws of nature of human "nature" I steppose) usually ascerbed to hom I cannot believe Let us examine a little, I have not before me any copy of his lefe, but his reputed actions and sufficiently origator, for you and me to recollect some of them without reference to any book. I would first observe that different moders give very different accounts both of his pusmal upplarance and character, which afford a reason able doubt! nay a Groof, since both profess to be eye - notherses, that he won existed

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Notwitholanding discrepancies, there is one point in which all agree, in begging the question, that is, that he did once extel. This being assumed, A became recessary that he should have been born; accordingly me find our historians, give nunute circumstantial and simmingly accurate accounts of his buth and education, but with this considerable diversely: some confidently as. Set he was born of Jarento of ordinary standing at Genoa, while others notless confidently assent that it looks place 25 miles from Genoas, and that two parents mere so very obscure that only their names, have been preserved from oblived -Now A is wident that he could not have been born at both places; ugo, one of the accounts. must be false: A makes no difference which me suppose et lo be, but of me suppose either, il incorrectibly proves, that it is possible for an account horrever smule, horrever circumstantial and Deeningly accurate, to be wholly and in truly false. The only method of avording this conclusion, is, to suppose there mere two (2 pulaps 200) of that name, but our authors do not mich to prove but me and would doubtless dung the by solence of more, therefore me must abide by our former conclusion. Naving thus detected the historian in a palpable falsehood, at the communicement, can me rely whom his future veracity can any man after this, read

Begelow &. J. confederally and believing the rest of the chapter? I confees I pity the credulity of that man. Enough has already been urged to prove the false. hood of the historians, the question is therefore deceded that we can by no means be certain of the existence of the Rupposed person, but of any are not yet patrofice this Columbus, is a name, magna nominis umbra and no more, I will trong a for more argumento. We pretendo" (according to the historian) "to believe in the existence of another continent in the ocean, what an absurdety to Suppose that any could refer. a priore, the existence of another Country! this car. rees the empress of Julachord and absendet, on to very front. "The is considered a madman"; the only reasonable part of the nanative, he policito in vain I years at the court of Span, assistance to equip a flech" I will now ask you to lay your hand whom your heart, and ask of this is reasonable! could me uppech such conduct from any but a madman? to larry 9 years" fruttessly Policiting", deceived by repeated promises, none but a fool or madman; would have been so long a fool deceived. This therefore (granting his existence) provis him a fool or madman, a character diametrically opposite, to that ascrebed to him. Let us proceed, "a flect is equipped, he contributing 1/8 of the expense (he is represented mornably pour. how ded he get the money? our author omitted to notice this wordent contraduction) "he received great porrers and

fundages" (ross a king of Shaw wer know to confir theme)

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Begelow G. J.

"with three I mall ships, only one of which had a Beck" (what, Rend a flect of fishing boats to allowh a voy age of unknown, extent and duration, in the boisterous attante? would any but a fort hazard such an expument? we wonder when our authors wrote the pretended history of this Bugbear Columbers, they should have sta led Juch absunditio.) The finds light breezes from the East during the whole voyage" (has a new miracle changed their course pince?) "he dis coons land", "plants a colony" what leaves do men in an Island inhabited by 1,000,000 Savages?) "he returns, and describes the country as a second paradise", "abounding in Gold". If the Island of louba, as is represented, be this Island it is padly Changed, but admitting his story to be true, this cannot be the place, he must have visited some other; non since that account agrees with no Island in the world, he must have visited Utopia, this is equally probable much his pretended discovery of Cuba - "he returns to Spain", "he subsequently made 3 more voyages" and discovered the continent, "but was at last deproved of all his hon ors and loaded with Irons, and thrown into a prison, and low unother man, is honored with having his name, " danmed to evulasting fame, as coupled with the preton ded Continent" Who can perceive an host of contradictions, absurdities and impropibilities, united to gether have been palmed upon the public? Can any man nor lay his hand upon his heart, and profess his belief in the Ougbear Columbus?

Begelow G.J. I am in haste, or would have adduced more instances I cannot horsever forbear adding a ferr additional remarks; me prate of the Battles of Dunker There and Dexington, some pretend to have intrussed them, to such I were not speak, but for supelf, See no reason for believing that any such Sattles ever took place, and still further I would extend my rational Skeplicesm (!!!!!) there are form very old men of my acquainlance, it is evident they live, but it is by no means certain they ever more born. Respectfully you This. Tarker. Sw. J. Digelow Esq. Watertown 5" June 1833. My dear Sir. You consider that redicule in the areas of conversation, admits of palleation, but in more sober moting is mexcusable - I consider myself fishfiel in using the Dame meafons as my advirsary, of his conduct be excusable, num has the additional plea of self- defence. Isad the Greeks armed with Muskets repulsed the Irojano en a light Pally they could surely not compleme of with the Dance meapons, that were themselves attacked the next day - my grofe tipue horrever was metten in as great a heat as our conversation passed, reflected pomerrhat whom the Evidences of our Religion, after your departure, and felt I confess somewhat vexed at being unable to prove

viction whom nevirds defferently affected, is no never

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76 Bigilon G.S. monderful, than that objects appear defferent when ex. animal with different lenses. I never doubled, frema Degelor your sincere devotion, and heaufilt worship of that God me both acknowl. edge; but confess I should pronounce of primature rad ness, to call Christianly a map of absurdities. With respect to your last clause, I would observe that I know the morld is not disposed to tolerate freedom of inquiry, but to me it presents nothing so slatting. Many would doubtless view of in a different light, but I have been too long satisfied of the poludness of your head and rectitude of your heart, to suffer my sentimento to be changed by a mere opinion - You may confidently rely upon my respecting your opinions as you request, and I doubt not I may expect the same from you. This you will say does not prove my bebeef a rational one: hue, it is not to be accomplished in a mornent; at forme future period, I will make the attempt, and if you will cancede two points; with some, the perhaps feeble, hope of puccess. ver -1, That puch a nation as the few formerly inhabited Talestine. 2. The Existence of an much dent God, Respectfully your uncer friend. Theo. Parker. Walestonn S. June 1833 Mr Geo. J. / Tigelow.

Pract 6.4.

J. Miss Carrie H. Fratt. Concord Mass.

Boston Dy"ctor. 1854

Dear Miss — It will be better I think to talk with you than to write. So if you will come to No 1. Exclusive Place mext Sunday I. Mr. at III or II 1/2 I shall be glad to talk the matter over with you. I think I have peet where the trouble has all along been, and how it may be avoided by a little self demail on your part. There is much for the best persons to endure in life, as well as to do. Disagreeable things are sometimes the best discipline me can get. Don't be afraid of me as if I were a storn hard man, which I am not but

Boston 3t Sept. 1855.

your huly

Theo Jarker.

I was very glad to receive De Joynes and hearty a letter from you. Soon as I knew who "Orgnes Utherton" was, and Darr her cheers face, I knew that was nothing to fear, I rejnee mike you in your now found Joy - Love - him, noble, refused Love, brings a new consciousness to us. I know of no delight, that is merely mortal. so high, so emobling, so divine. It transforms all the world to us - when another gives us her Heart, and we give him our Heart. I say merely mortal but this is also immortal, a

Tract 6.04 foretaste of Heaven. I hope you will find a Husband worthy of you - and that you will be worthy of any body. But you have not lold me his name I am sorry to have mussed you, and hope to see you before long - so when you are in torn let me see how this foy has most itself in your up. I have fust returned from the country, and have no more have for a word, so good bye. affection ality. Theo. Sarker. (Joston 14. Dec. 1855. My dear little marden. "The course of true love mon ded run smooth? To is it mot in many a hotory. This particular affair may turn out quite different from what it now appears. There are many upo, and downs in a courtohip. If there mere not a him enge. mality between you, it is fortunate he made the discov ery be early: by and by it would be more painful to break off . - Nout be the future what it may of this you are fine - the Love which felled up the ferr months with its handsome flowers. That leaves a mark, like the traces in the rocks of N. England which will never be effaced from the character. I know it is very painful for a young marden to bear such dis appointments, especially for deep hearted maidens, but there is a Source of Throng the and com fort in the religious faculties within you, which well non

Pratt b. H

the woods bear the line of sorest need. Bunt spots in the woods bear the earliest plants, and the most luxurant and most delicate flomes. So can it be with you. So I hust that it will be.

It will always give me pleasure to see you and hear from you.

bruly yours

Theo. Parker.

18 oslow 18. Febr 1857.

I am glad to hear good news from you again, for you have not sent me a line this great while, no doubt it is my fault, - for I fear I am in your debt for a letter puhaps more than one. I rejoice that you are huty happy. The experience will be of value there are blopsoms which never lead to fruit - but the her needs to push them forth.

Tell your Mother that I am porry I am not him men I thou I could both accept of her invitation, and fulfil my engagement to Mr Emerson.

Theo. Parker.

Boston 16. May 1857.

I thank you heartity for your kind innembrance of me, which your Brother brought me with your note. I could not easily write thim - no ear I now but am getting strong quite rapidly. I hope you will keep up a good courage for "Your merry heart goes all the way Your sad tires in a mile a!"

Your faith fully
This. Parker.

12 - Sept 1854

I have in young days been of low in fush such a mood of nuid as that you now suffer from, and found none even to tett it to . West as the duty which lies next your hand, and you will find the way plainer to another duty, and also that it is not to difficult to bear any special cross that is laid whom you. There are two kinds of porrows. I such as have a real outrand cause, and Q, such as have only an unual and imaginary cause. Yours are chiefly of the latter, and perhaps for that pury peason the shore difficult to endere.

There lies on my desk at this moment a note-it came

There lies on my desk at this moment a note-it came a half hour ago - from a European Exile. He has been Court Preacher, and a Professor at the University Pratt & 21.

of Neema, has had large sums of money at his disposal and lived in eligance and mide charity. Many persons Unraged his dorro - so that it was difficult for his Dervant to arrange the visities in his ante chamber; now he lives in a little miserable duly room in a German boarding house with a sum shop in the cellar, and gives lepono in English to German immigranto at Exile allude. Or Andorin 25 cento the hour. Notody visito him, and this a gord Pcholar speaking 8 or g languages - he has no Do cicly except the lost Germans who frequent the groffery down places! Dut he does not confolain only looks forward to his departure out of this world to him so sad - I wonder of you would not bear that sorrow better than the imaginary grufo which ever disturb your fancy! Do the day's duty and thank the good God, when it is done; bear the crop and be content that it is no overse. What is Not delightful is disciplinary. I don't know a bitter drop that I should dane say, I could have done without on my cup

to your Father and nother, and believe me affectionally yours
This. Jaiker.

4

Boston gu March . 1858

My dear barrie. I was sorry to see you no more in Novolow this much - You must not make yourself go much of a stranger for the future when you are here But I am glad to hear of your present employment. Trust me actual duties faithfully done are the best ally against ideal woes. There are porrows which can't be thought down nor dreamed down nor nept down; but which may be worked down. The common duties of life are the best training for mankind and momankind: they furnish us just the discipline me need. Education by things is the better part of our Schooling, at least it has bun po to,

affectionally yours Theodar Tacker.

North River New York Ourg. 18". 1858

My dear barrie. When your letter came to me I was too tred to do any thing, but yet obliged to do much: and since I have had no line to write any answer Now I have a moment of lessare while pleaning down the Judson, and write with a pencil (as you see) and not a pen for the convenience of the thing. I shant sold you harm & small belief in the good effect of that method of proceeding: but I think Fratt b. N.

you quite unreasonable in your unhappiness. Why really it is micked for a fine healthit rody-checked young marden with bright ups, and a good appetite, to be unhappy or sad on circums banco like yours, Ihmk a moment hor mell you are petraled: - Father and mother rather over fond of their only daughter; brothers whom you love, while that return the feeling: a congernal and useful occupa. how wherem you learn while you leach; and a world of life before where you may shape your course as you like - at least very much as you like! - I would disdam to be unhappy, but would chase off and put to ulter rout all thoughts of melancholy - You have read too many works of a romantie and foolish char actor and the mund, like the hand get Bubdued to what it works in, or even plays with continually. I think it is not gratiful to allow such dreamy feelings as you seem to church of not cultivate. Down pehool well som begin once more, and I hust you will east all these conflamings to the mind. By and by you will find some brothy young man of good Irmaples, good Habito, and with a hearly Love for you, and then you will wonder you could low have constructed Do great mules out of a cloud which him only in your own fancy. Nout of that should not happen (and I make the doubt it will and hope it will) yet you have resources within yourself to make you happy - I would not be a piece of last night hanging in the house, but rather a great piece of a bright loday spreading warmet and light all round

84 Pratt 6.4.

I would devote a considerable part of my lessure to the aimestic duties of home - would be skilful in all howevert, and famous for making good bread; the actual plain duties of life are the best outward medcine for the unreal romance woes of our daydreams.

Down buty Theodore Parker.

Roston 10: Sept. 1858

My dear barne. Your lot is harder than I función. for I thought your occupation was a fixed fact. Which would Continue: and that Theodores health was mending and would finally be restored, It is in. deed very pad to see a boy thus fade array . It is natural the old should die; it is against that the young hass off po premative. Still & see no reason for the foolish melancholy you wandse in and seem to cherish. I know not how much of it is constitutional and so beyond your control: the I fear much of it is wilful, and within your own power: this latter you should check at once, and finally muche way with and end. It cannot perhaps be done by a duck act of the mile - but indirectly by the fee formance of daily duties. The common would of life afford the best opportunities for happiness and noble character. I vouse Keeping, School Keeping and

Pratt 6#.

the like, is the best thing for the majority of women, it is as good as grafs for the cattle.

By and by you will find a school somewhere. - a

common school will not be an unfit place for you

to work in - I would seek the highest I was fit for
and put up with the best I could find.

But for the time you must no doubt stay at home.

and do what you can for your like to the . I hust

you will find comfort and satisfaction - but it must

come out of your own soul. Remember me with

Rived sympathy to your Sather and Mother and

She don'too.

Affectionality yours Theodow Tarker.

Brot Defous - Canton de Menchatel. Suife. Aug 14. 1859
My dear Carrie,

I learned your Morother's death at It Cong
about a month after his release took place. I always fet
or strong interest in him both because he was the first
child born at Moroth Farm, and because he was the
first wer named after me. But of late years I have
been to oversome with all pots of work that I have
had no time to visit him or his parents - whom I
learned to honor and esteem long before he was born or
Moroth Darm thought of.
The fortitude he showed in his long and livibly pain.
Jul illness is very extraordinary, still more remark-

able is the militectual activity and application he

his release at length, and in a manner so gentle and painless. The imancipated soul has paper on to another sphere of existence of which me know not the details - no eaunot know withthe result we enter there. I lake it. But rest ing in the Infinite Terfection of God me have nothing to fear, but every good thing to hope for and confide in . No mis fortune happens to him who dies he is but born again. He has laken one step more in the indies Irregress of the Individual - to be joined in the indies Irregress of the Individual - to be joined in the indies Irregress of the Individual - to be joined in the indies Irregress of the Individual - to be joined for the Story "is a good word for the perfectual march of the human Poul -

I know what consolation the religious heart of your Father and mother finds in this as in other sorrows. for great religious Truths have fallen into that deep sole, and bear fruit after their kind. But I wish you would tell them of my tenderest sympathy for them.

Jam glad you are busy with the work of the House and the Dairy - that you can make good bread. I think it one of the fine acts) and also good butter. We lived (or stayed) 10 weeks at It broif, and had never a mosel of tolevable bread. There are few Churcian who can make a decent article - many of them commit the (female) sin against the Holy Short continually by transfiguring good meal into bad Bread.

Tratt 6#.

sh.

By Jamous, I meant imment, which is my your power, not renormed, which is both undervable and out of your control. I should rather be unment for laread and Dutter, than famous for straddling about on plat. forms, and making a noise in public meetings and getting into the herrspapers as many momen do If you can find a School that you sut, and which Puto you, I would lake it, but if not I would make the most of the Duly which les about me at home. Dy and by you will have that of portunity to be loved which you wish for Do much, and perhaps in the most attractive of all forms. Dut I should not lightly esteem the purely affectional love of Jather and Mother for an only Daughter, now cherish romantie nonsense in my head. The Kiver of Sife is not all fram - indeed the froth is a very small part of et me too which neither waters the meadow nor hims the mill, nor adds much to the Beauty of the stream. Books well enliver the else dull hours of mules, and both Strengthen and much your mind - if you chow them well! There must be a plenty of intelligent perple in boncord, of your own age to afford you the company you need. I see not why you should not be as happy at home as a young marden here be - The Frose of life is quite as maispensable as Un Joetry, and about brenty lives greater in quantity. The apple her is in flower a neck in bearing some brenty meeks - and besides as Stell and Polent long months, but active all the line.

88 Pratt bod. Kennember me kindly and lenduly to your Father and Methor - and also to your Uncle and aunt the adams' at Boston, whom I both honor and esteem. your faithfully. Theran Tarker.

Velaplaine G.P. Velaplaine - Madison Wisconsin

Boston June of. 1858 Mr De la planie.

My dear Sir.

I thank you for the very welcome and know letter, I have just read from your per. I went to Simplyana lin days ago to speak at the meet. my of Trogression Suinds"in Chester County, and on my return found the favor I speak of. I was much greed to lose your visit last mules: I called at your lodgings but found you mere gone already. But I have known you for some time through friends at the west, and also no Boston. It gives me renerred strength to receive such testimonials as yours from mon of great worth. I never expedid much personal success in my life line, I know the great doctrines I was to get forth mere true , dalso knew how much they were at variance with the copular Theology of all Christendon. I was pure that the I with would alternately prevail. I did not expect to see much of their faces, Were I am pleasantly disappointed. Therey men no all parts of W. S. a. and also in Europe, gladly accept the great tetho of natural Kingion, which they had long waited for, and Sought, but had not found. It is a grand age me live in, and a noble country ne mock for . What a noble future is before to before us, if me but Will, as I know me shall. Thear remember me kindly to that excellent

Delaplaine Geo. P.

man Professor Daniels, whose public perview, I am emtinwally informed of, and believe me.

heartily and buty yours.

This dore Parker. 1000 ton 2-Dec. 1858. Mry dear Sir. If gave me great pleasure to per your handwriting on a letter the other day, and Still more to read what et had kindly written within. fear few niew in america ever had so kind friends as greet me from far and near. At no lime have they been wanting, but whenever any brouble hangs over me, I find their generous arms reached out. I had recovered from the most effects of my late ellness and resumed preaching: but a meets ago I munched my leg on getting inte a Rail Road Car and have to be pretty there ever since. Wence I fear I mile more than usual, for my strength is considerably meak. ened. I intend to preach next Sunday, On the Elements of Trogress in the anican Scople to day and the work for them to do. West I don't wish to talk about myself so much. I read me I's speech, with great patro faction. How True he is, and har just - Wis admonitions to the Republicans are as brave, as they are also timely. hreserve his thoughts among the Segns of the Times

Dela plane G. Do which are worth remembering! The Germans instructively tend to the side of Freedow; the Irish to that of Slaving. John Mtchill is a good type of the americanized Jaddy. mel it always be so? - I sind you a little paniphlet or two Town faith filly Theodore Tarker. John your hospitality.

Kelegian of Mohammed (Boston 1850), well help you

much in understanding the opinions and whiniseys

Grover E

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I do not know any good Bross in English on the Doctrines of the Catholics. In the Family Library there is a med lette Bross on the Thistory of Philosophy - in D volumes. They are Nos 143. and 144 in that Set Moshermis Work on the "Thistory of Christianity in the first three centuries," is a valuable work.

Mr Greggs work on the Creed of Christendom, is also a work of great ment.

Your prived and Derrant. This. Parker.

Mis Grover.

Boston 29the april 1854

Dear Friend.

you refer to: it is one of a long Series relating to the doctrines of the Popular Theology. If it ever gets into print you shall have it.

Theo. Parker

Mif Grown.

Fragments of letter without date.

+ + + I never lake texts out of Shakes peare - I once
look a text from the Governois Froclamation " God save the Commonwealth of Massachusetts",
once from the Declaration of Independence - " all

Medicion is the most important of all human concomo, as it seems to me, and requires both the heart and the head. Nort there is only one kind of Religion - the there may be very many degrees of it. Pelicion - I take it, is Diety, (the Love of God and governess (the Love of Mon), one man has much of it, and another little. + + + + + + + + + +

Miss Grover.

Which I inclose. You can retain it if you like. I hope to see your Brother one of these days. But Mus May is quite pick now in Boston.

Theo. Parker.

12. Nov. 1856.

Boston 6. Oct. 1854

Thank you for your kind, fresh and vigorous letter, I have no receipt for writing except to think the subject all over long before writing then to think over the Form of the thing, arrange the parts, and see if they are well proportioned, and make up a whole. Then I write - and take the shortest, the plainest. the feltest words which offer

Grover &

to

themselves: that is my receipt for writing (1) 3 Touching Japer money - The Chapters in Mills Political Economy contain a deal of good sense. But there is a pamphlet by Tooper of Poston - called " Currency or Money, do Nature and Uses" 1855_ which contains as much as you will want to read, and is the best short thing I know. I chriegher's book is excellent. I don't know how well It is translated, but guess it is faithfully done. The good man is dead, died young. I rish your Drother would come some Sunday evinings and let me see your only sister. & I shall always be glad to be of use to you. I don't intend to print the Sermon, and have not seen the Reports. In of my friends are Phonographers and latte a daguerreolype of word Sermons Soms faithfully Theo. Tarker. I will pind you any I pamphletire.

My dear Miss Errow. I have just confused with one of the best langurs in Poston, who thinks there is no danger in the momanis remaining at Larrience. The Supreme Court of Mass achiesetts, long ago decided (in the Med case) that a slawe brought to Mass. by her Master, was by that act free. It will still

adhere to that decession. It peems to me she might gut the service of her claim ant, and go about her business. I think he would not dare motest her. But perhaps you had better latte with some lawyer in Samence — - If the young woman is timed, and write he in fear of her master — then it will be perfectly safe to send her to the Quakers. — I don't like to advise in this matter. You and she will know better than I which to do. Please let me know what is done finally - and her name. and so oblige

Your faithfully Tarker

Our Supreme Court mile not heed the Dred Scott decision.

Boslow Nov: 20. 1854

My dear Melo Grover,

Mor Slephenson is a very respectable colored man, a clerk in the glass warehouse of one of my friends in Flavabile Street. He moto me about the matter you refer to, — to learn your name in full. I loted it was Mis, not Mrs. 3 G. I am glad the colored people do this — for their sake and yours buty yours

buty yours

Grover. E.

Dear Mifs Grover. Med 11 Jany 1858

What a would of trouble you have much the Black Scople whom you would so gladly serve! I sent word to Mr Stephenson por as I received your note a month ago, and made inquiries of Mr Nell, the most "especiable" evlored man in Boston, and heard no more. The sens Stephenson is a good fellow, I don't know what well come of it all. Verhaps you will write an amended version of the Nebrem word -" Out not your trust in Trunces! 3. I hope you will send me a copy of the Farence address. Belly I suppose has gone to Simmelee to become the moth. en of Bondmen and Bondwomen tell the lenth generatrow, We must bear as much from this untoward generation as Moses from his nation of Slaves, who manted to go back to egypt their land of Windage. I think Plato must have had the advantage of the companion you speak of, and I hope I has been communicated to how that he is thought a greater man than ever.

Your faith fully Tarker }

1800/m 15 Nov = 1858.

Miss Ellen Grover,

My dear Friend.

I have mainly recovered from the troubles which have afflicted me a long time, and had a rather alarming look for a While. It will give me great pleasure to do what you suggest on the first day of the herr year. The Kings and the Morrers shall each have their place in the services of the occasion. This is the may proceed - I shall first make a little address of a fin words - this part well apply to the special character of the persons, and here the Alorers may show their fragrant Deauty. Then well come the words of the marriage amon - and the Kings will appear. Sinally I shall make a breef prayer - I hope pois led to the feelings of the parties. If you will let nie know at just what how you will present your self with the Andogroom, it will be a great convenience - for January Ist is a prelly busy day with me, and I may have other perices of the Dance nature to altend to. It gives me great pleasure to learn that you have found you a fetting mate. Long may the highest earthly happiness be yours - and moder time the super - earthly.

Yours faithfully Parker.

Boston america. June 5" 1847.

My dear Friend,

Your kind and welcome letter of april 10# came to me two days ago, and I write with a very joy-ful heart to thank you for the kindly estimate you have formed of my labors and the hearty words which you address to she. It gives me great joy to find a man in Germany who brelcomes my Book , I feel so much endebted to your country for the efforts to often made for the freedom of mankind, that I rejoice at the thought of paying back to any one a small part of the debt which I bre to the great Souls which have reserve up no Sermany. German literature is well known in this country, and is porring the land with fruitful seed. When my book was Just published in 1842 I sent a copy to the Jahrbücher fin Missenschaft liche Kritik but now heard of to receptwon. a year ago, I such a copy to Mesticenus, and a letter not less, but never he and from him afterwards, and do not know that he has ever received Dook or letter. I know your Colleague Dlaus Harms, very well by his writings, and therefore can appreciate your position beside him. I cannot lett you how it warmes my heart to find such a friend at Such a distance. - I wish I could do pomething to show my sono of your knowliness lorrards me, but I must beg you It believe that I am very gratiful for your kind openions of my Book and for your desire to translate de It mee give me great pleasure to gay a mord to the German Nation in the German longue. I would would this beller in your own language but though I can read German

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casely enough, it is quite difficult to mito - for I think in English - - - I will send you from London a copy of the third Edition of my brook which contains some additional notes - not found in the Edition of last year. If it arrives in peason you can make use of it, but if not my, it is of no great importance. It has plowly found do way into notice here, but all the Tenodicals (Lechschniften) especially the Unitarian, vaised the Leter. geschred - which is not yet entirely ended. I am called Infedel" "atherst" and other pleasant names of that sort. But if they called the master of the House, Beelyebub - it matters not if they treat the household no better, I had formerly a small Tauch (gemeinde) in Roxbury but abandoned that a couple of years ago, and came to Boston - and when I have a large andience of intelligent and noble men I send you a little Irach published by the Unitarians thomselves which gives some account of them. What I must add is not much in their favor, They start. ed originally with a protest against the doctrine of the Frincly! they denied the Devenily of Christ. But they did not diclare the Humanity of Christ. So they only afformed a negative: their Vestory has been the dovelopement of a negation, and little more. The Vro test began amongst a class of cultivated men, in the most cultivated part of america, - meth men who had not the religeous element developed in proportion to the intellectual or the aesthetic element.

Therefore they had not the element of Siely in their preach ing to the same extent as their opposents. Unitarianism always had a roldly character. Gradually the oppose tion of the drivilarians grew less and less, though the name of Christian is still mckedly denied to the Unitarians by then opponents. The Undanans formed thouselves into a sech - and had the regular machinery of a theolog. ical party, v.v. officers and improvances, money and Iracto. Then I was necessary for them to publish their symbolical Books. But they have not I dear enough to form a theological party - the development of their negations is all that is left for them, distinctively as a party. If they would afform the Dumanity of Christ, that they shight become a great sech. But that do not see far knowsh for that. They declare the paternal character of God, but yet do not (as the universalisto) declare the eternal palvation of all men. They are not now making any advance towards a liberal shiology. they stand still and become more and more narrow and are some very noble men - who are entirely fice, and descrous of further progress. From them as Individuals much es to be hoped - but from the sect as a sect, nothing must be looked for. It is curious to see the distinguished men who have once been Unitarian Reach. ers, but now preach no longer. Andrews Norton is the best Scholar of the Sarty - who horrever devotes houself exclusively to theological pursuits. He is narrow, hig otted, and Declaraw, but an able man. This chief

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work is or defence of the genuineness of the gospilo. I volo. 800. Janed Spalks, eminent as a Wistmanand Eddor of american State Sapers. Edward Everett, formerly governor of Massachusetts, the am bassador to Ungland, now Thesedent of Darrand Univer. sity, George Bancroft, now ambabada to England, the Nestonan of the United States a man of great ability and generes as a historical wreter . R. M. Emerson the most original author me have produced in anniea - a man of wonderful gefto and the author of some volumes of Essays, which I much might be translated into German. J. G. Salpey- nor a mon. bur of Congress, and Recretary of the State of Massachusetts. George Rifely, a sound and philosophical man. who is divoting houself to the ductrines of Former: all these have left the Julputs of the Unitarians. The most prominent scholars in the denomination are Dr James Walker, Professor of Intellectual Thiloso. pluj at Narvara Universely: Dr G. Francis. Professor of Theology, at the Unitarian Pheological Riminary; (Dr G. R. Noyes, also Irofessor of Sheology at the pame place. Dr Jamson, Dr Jannett, Dr Derrey, a shory, but superficial miles - Dr Sutnam, an eloghent heacher - but no more. There is little Scholarship, and less Philosophical thinking, amongst the Unitarians, Some of their members engage in the great moral movements of the day - such as the Temperance Reform - the anti Slavery Reform to. But the sect as such is opposed to all such Reforms -

Horrever A has already done a great work in liber aliring the minds of men. The husfortime is, that it well not go on further. However non, omnia possumus omnes and others are vering up with noble Ideas than the Unitarians - who go more profoundly to more, and preach absolute Keligion, not enforced by the Ira detional authority of men - but resting on the instincts of man and the primeral Kiralation, which sid makes to mankind. The trumph of this liberal move more and more imancipated from authority - and disposed to think peely, and to allow all others to do the same. Some of the most-liberal thistograms of the Country, are not in the Undanan Kanks & but men of enlarged nunds and generous culture. I think the Destiny of the sect is to liberalise the mind of the nation in some measure, and then gradually to de eary and perish, There is now a porreful movement this mile smeet array all the absurdation of tradition. Some valuable things of tradition, well likense be drop ped, and these me must nantitell some one goes back and gathers them up. Is therto our political and industrial progress has been greater, than our advance in Teterature and Thelos. ophy - But now these things are getting altereded to I had with enthusians every great movement in Germany and ful that the English, the French, the Germans and

the Unicans are working together for the common good

then me nearly

that was una

of the Duman Race. It will be as in the old story of the building of Tolomons temple, one man hered a plone at Carnel, one a cedar at Sebanon _ and each working after the Sattern which the great architect had put before how - not one of them having an Idea of the work he mas building up, at last on mins shoul. ders and the Backs of hasto, marble and cedars were trought to gether and with the noise of hammers the well hish material green into a temple when the Teople could worship, and find that God drill. I hope as opportunity allows you mee norrand then oblige me with a letter - which I shall hold my dear. I think I recognize your hand in some whites in the Nalle Magemeine Leitung - is it not so? Telieve me with the heartelst wishes for your welfare and usefulness - most huly,

your friend Parker.

P. S. Your Oster Predight gave me great pleasur; I recognize there a noble Soul, whose words cannot fall in vain whom the ears of men. I send you als. Do Brands Book on the various dinominations of america. It is an accurate Book - and will help your Fuend Dr Holk also in his Norte.

ForIV

Translation

Mary's Riply to the Angels' Salutation from the Knaben Wunderhow. (B.I. p. 389).

There were, together singing:
They sang with such delicious wail

It sumed miraculous eniging.
They modulate their rival buth

Each to out to the other
And each would some suffer death

Than yield unto his brother.

Is it two Nightengales hear? — One angel is descending.

Und unto Nazareth draws near

Do a Virgin's chamber mending.

Ah me! Now smeetly sings he there.

To the lender mand Maria: —

No mortal longue can e'er declare.

That smeetest harmonia!

The mile of God is all his song -To rouse the Virginis Spirit. The maiden need not ponder long; — The yields her to such merit. "I am the Handmaid of the Lord! Often thy will command me. I'll be obedient to they Word, Great God! I'll not withstand Thee!

Now sweet the two are blending.

Oh me! that I could be more near,

My thoughts still higher tending!

No smeeter song in Heaven above

The Father will inspireth.

Than this - The Saints shall always love

Othat ear the Lord disrich!

Dranslation

The Smithests of Time in God. (from the Knaben Wunderhorn BI. p. 73 et 809)

The General at Großerrandien Vad once a lette daughter fine: Der name was called Phéresia, — God-loring, modest, chaste and fair.

From childherd up, this maiden free. Was deeply given to piety:
With prayers and music's poleme lone.
The ever praised the Three-in-one.

When ein she heard of Jesus name. Her love and joy flamed brighter flame. Jesus to some she makes her vores. Devotes herself to be his spouse.

A noble youth came her to moo: Now father gave him melcome too. The mother to the daughter said.— "Dear child! This man thou'lt surely med."

The gert replied, "Mother of me, That cannot, must not ever be. My heart is fixed on higher buth." The mother then, "My daughter dear, Och! do not contradict us here, Thy sire and I me both are old, and God has blest our told with gold".

Thereat the maid began to reep.
"I have a love, I love full deep.
To him I've made my promise down.
To mean for him a vlogen cross."

Thereat the sire, "This must not be, My child, array this phantasef! Where will thou dwell when past the prime? We both are old, far gone in time."

The noble lord again draws near, and men the nuptial feast prepare; Then all things soon over ready made But porrow weeks the mardens head.

Duick to the garden goeth she, There falls the down on bended knee Out from her heart her prayer she poured To her dear Sporce, to Christ, the Lord.

The lay upon her lovely face. and sought with sighs to min his grace: The dearest Christ the clouds unrolled: "Took up" said he "my Bride! Behold! Thor yet shalt be, and in short line. In Acaren meth me in Joys full prime, Und mid the lovely angels there, We'll live's delight and blessings share".

The greets the marden wondrous fair.
Who stands before him without fear,
Down cast her eyes, with modest grace She felt the beauty of his face.

Then speaks the South, the heavenly King, and meds her mit a golden mig,— "My Bride! I give Love's pleage to Thee Oh, near it on thy hand for me!"

The maiden then smeet roses took

"My Bridgroom dear" to Christ she spoke,

"Herewith art thou firm med to me;

Henceforth my heart loves none but Thee!"

Then walked abroad the married pair. And gathered many w blossom fair. Jesus addressed his Bride anen, — "bome and my lovely garden vierr!"

We look the marden by the hand, and led her from her Father-land, Unto his Fathers garden fair. Where many beautions blossoms are. The maiden new with joy may win The precious fruits which grow therein: But modal fancy ne'er can know. What noble fruits then copions grow.

That length of time seems now long. For selver white the small brooks there. Ever flowed on so bright and clear.

The South again addressed the maid.

"My garden now thou hast surveyed.

I will again conduct Thee home
To Think own land, the time is come.

The monden turns with grief array, bonus to the torn with out delay. "The watchman calls." Say, who goes there"?
"I'll to my fathers house repair."

"The General" she answers free.

"The Veneral" she answers free.

The Watchman then replied and pomiled.

"The General, — He hash no child".

But by her garments all men see The marden is of high degree. The watchman then conducts her strait Before the guardians of the state.

The maiden still well persevere . The General is her father dear, and but two hours have scaulty flown. Since she went out to walk alone.

The quardians saw the monace great. And asked where she had been of late, - Her fathers name, estate and race: ____. That she must tell them face to face.

They searched the ancient records through. And this they found was written him. I hat once was lost a bride so fine. From this same city Groß warden.

The length of time they came to by.

And six score years they find passed by.

And yet the maid or he fresh and fair

As when first in her fifteenth year.

This was the mork of bods om hand. This true the marden food to eat. They true the marden food to eat. The turns white as a minding sheet.

"Of earthly things I went for nought" Said she, "But let a priest be bright, That I may take ere death's event Christ's body him, in pacrament." As soon as this last-act was done, -And many a Christian looked thereon: -There from all pain and mortal smart. Then ceased to beat that holy heart.

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To Miss Elizabeth J. Teabody. Salem Mass.

Sunday Evening. 1834

My dear Miss Teabody,

A nd riding a

I must begin my conespondence with you by requesting your indulgence for any want of coherency, and for any mant of thought my letter may show. Since nor I am fatigued with preaching all day and incountering a thousand little things which lend to fatique both Body and Soul - if Soul be fatigue - able. We were both or rather let me say - no more united. by happy at receiving your kind present, and the letter accompanying et. Your letters need not the and of occasion to render them delightful but at all times they mel interest highly, and instruct profoundly. And the flowers were in deed beautiful in their divinest symbolism: They are not only as you say, the "smile of creation", but do Nope; its uprand confedence; for are they not an harburger of good things to come? I not themselves an earnest and partice pation of those good things? That Sely-with its confident Shape, and pure white petato unfolding in Faith, and trusting the Untred - is it not a beautiful symbol of Now who confides her all - as nature and affection ha? Some years since I saw one of those same Tellies grow ing under the shelter of a Rose bush - Both mere in blossom: a bright red Rose just bursting into Juliness of bloom, and a July were united: their stems trining together, the blossoms face to face: Each had caught a new color from the other, the Lely had a blush - and the Rose too looked modestly

hale, while the Beauty and Significance of both was inhanced by the mutual transfiguration. I yair and I admired the sight, and felt all its meaning, — so far as me then could ful it. now, no doubt me can sympathic the better with wedded Flowers.

Now our Saeal - (long contemplated in distance - Reem ingly unapproachable) is made the Real: the mished for and the actual are the same. If this does not speak much for the future, it has volumes of meaning for the present. It shows that Tipo is great for us, and if me are but true to our Nature, shall not a new Jacal transcend the Realised, and lead us on in Jublime Hope and lofty prayer - Step by Step on the Infinite Mount of Dung, tell again and again me are mutually trans figured, and always into the Deautiful and the Noly en Jone fund form? For puch es our Nope, our Effort, our Frager. For porn the cloud of forrow, of affliction may come, and how deep may be do dark ness me know not - but our Faith hack not been given us in vain, for it apines on Searts that in the bosom of that cloud sleeps the Horr of France: the deeper its aarkness, the brighter is the Borr. It letts also with the brantiful Sigend of the Salmud, that afflection is only a soft hearted angel orho means a Then face, for God sends how on carriest embassies; the more serious the emport of the mission; the severe is the angels face. Get all the while he works good, lette as the mourner husto hom. Besides Love is unaying as the Soul, and though

Deabody E. O.

the Spirit take a new garment, shall it have no also affechow on that account? Ore should have been much delighted to have had you at the church on that important day, but me bid no one, knowing the doors of the church were mide, and always open to all. I am not attern g my single sentiments in the foregoing. but Lydias none the less that my own, We are both gratiful for your kind remembrances. Trust us the pray his of Friendship, are more valuable - and valued too than those of the Tresh - of he be not lekemin the Friend: (and Mr Downg is both) Lydia Rends her Love to you and your sisters, and I need not pay how somerely I super - and more thereto. Kispectfully This. Parker.

My Dear Mip Peabody,

I write what I should have written long since for which delay I will not now attempt to excuse myself. As pour as you were gone the other day as I revolved in my mind the pleasant excussion I should make to Boinger and the convenience it would afford the It -, when sundry objections to the whole schow presulted thousands . Is porneful did they wax, that before my wife came now I was determined, and when the

to go . To departing from the obstinacy with which I

usually adhere to a promise. I wrote in mediately to

Mr Sledge, Statung the case as it was. The probably re-

Peabody E. P.

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rould mut plant to come up. I am exceedingly obliged to you for the kind offer you made in your letter, or proof of that noble and disintuited generality, which needed no proof. But it was not the considerations of the expense which determined the question but quite other matters. I hope you will forgive this error of mine in not keeping a promise, buly and fairly made and that it will not deprive me of that prinaship so talely begun and so highly prized. I hast I shall see you at the celebration of the G. B.K. next neek. When are me to receive that visit you promised us? Sydia sends her best regards to you and your sisters; to which I will add my own.

Truly your affectionally Theo: Parker.

My dear Miss Peabody,

West Rox bury 8 Jan. 1839.

with both of your articles on Mr Emerson. They are the only fair alternates it seems to me, that have ever been made to set Mr Emerson's address in a fair point of view. I am not surprised that the Examiner should decline inserting it. Mr Greenwood's little articles show the spirit of that periodical, though Mr Walker lakes, I think a more liberal view of the Emerson. He thinks him a christian, and Mr Greenwood is inclined to doubt

A admitting the tris lenced of matter. Sum constrained to observe the omnipotence of these larrs of matter.

his claims to that name. I am pomething in doubt about the justice of your criticism on some homes of Un Emerson's address. Son think one great truth in his mind was this. The Laws of nature are abstrac hons, while the Laws of the Soul are realities. Is this distinction fust and valed? The Larro of prature are abstractions v. e. are the modes in which the mind concieves of the relations of matter. Now are not what me call moral Land viened from the same point of viene equally abstractions, v.v. modes in which the nund con ceeves of the relations of the Soul? It seems is to me; admitting the Soul's existence, I am equally constrained to admit the omnipolence of the moral land, When I oby conscience, it is not an abstraction; but when I think of justice, charity de they are abstractions, as much To I fancy, as attraction to. But I am ashamed to find any fault with what is so just and biantiful. Tom appreciation of Mr Emuson Reems perfectly fair and fust rigget exceedingly, that the public have not been able to see your viens on other subjects in adendatly discussed in your article. You asked no to mark buch passages as struck me. I dra so in part of the article, but feeling always disposed to make a mark the whole length of the page I gave it up. I was much struck with your forceble ellustration of the fact that religious deadness involves all other deadness, with your view of the lofty piety of Moses, though it is quite doubt, al perhaps, that his contemporanes, or many of his successor for 1000 years - understood or felt ch.

Prahody E. P.

You hout that Mr imeson means to say, a man has the ommipolince of God on his side when he is just _ in that Deuse a man is God so far as he is just. Does he really mean this? I nave no doubt he means something very good, if me can tell just what it is . But his is the question. The lold Mr Ware, he did not Know whether he believed his assertions respecting the deely or not. Delsbee, being a lette in doubt about some doctrines on the address, mote a letter to Mr Emuson requesting light on Jone posito - the riply was beautiful, spiritual; but it did not answer the questions. Indud they could not be answered in a letter. You need not suppose I am falling off from Mr Emuson, or ceasing to admine and love him, for I never can. I see more and more in his motings and lectures every day, but I find perhaps the most light from him when I defer most from how. Is there not this fundamental doctione at the foundation of all his philosophy - The moral and religious ideas me form are God? This is to pro pet God - Do to say, out of ourselves. That I much leave this subject till me can talk it over together. I wish very much to come to Salem, but do not see how or when. I am for the Dake of the good folks of Boston, your Dister thinks of coming to that greaty city, but sorry for your sake, if you remain behind. I you and was be send then best regards to all, and you Know I need not send more for you always have them, bruly your friend' The Jacker.

Mest Kroybung. Saturday.

My dear Miss Peabody.

I am sorry you mere po unfortunale as to have left your key believed you, but here it es. I wonder and lament that were of as thought of asking you to go down to the Ocean House with us and stay You could have returned with us Inday, to Boston. We thought of it after me had set out, but not title it was too late. a sull other cause of greef me had, namely, William Silsbee mile probably remain there another neek. To me could as well have visited him next week as this, and then me should have had the whole of your visit. I am very sorry that me tast so much of it. There mere a Chowsand things I mished to speak to you of, but they mee keep tell the nort visit. One had a pleasant line at the Ocean Nouse, the Miss Sodges also mere there. Thursday aunt Jucy and I ment to Solon and Kerry, I par Marianne. The looks better and talks better though she is not get the former Mananne in other respects. I hope you had a pleas and line at Mrs Jullis. I am fure they much have been rejoiced at our expense, but I shall long be grate ful to you for this visit. all find their love, and you know you have more

Your in Sasto.

This . Parker.

Write form as you promised: My regards to your two

Teabody E. P.

Mest Mox bury 25 march.

My dear Miss Peabody. I undustand that your Brother is desirons of obtaining a school, and therefore I ought to inform you that a vacancy rell occur in our school on this place on the first of May. The valary is \$ 500 per an. In the summer there are about 30 scholars, gulo and boys, in the winter perhaps 50. There are none younger than eight years old: perhaps more more than sixteen. Only the common branches are laught. The school has been in the hands of a very inefficient man during the last year. Som freewas in low thought it possible that your Brother would like this Delivation. I fear that it is not such a Ichool as he wishes, and that the palary is not sufficient. You know how pleasant it would be for me to have your brother here, for their Spring sheet would have attractions enough to induce you to visit us occasionally, a pleasure I flow me shall never have - not withs landing your promisis! - unless he does come.

This. Saiker.

and Lucy and I send their bush organds to you and all.

My Dear Miss Prabody.

I did not receive your letter until spesterday. It was detained by some unaccountable acci-

cely

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well determine the matter night week or the week after. If your Brother mile send his application to me, I mile lay I before the committee. But then well probably be oil we candidates. I know of our other, a four young man in the Junior class at Cambridge. all the candidates will have the same chance.

I inquired about a house, There is a part of an house to be let for \$40 per an! There are fore rooms, It is an oldest house, black, unpainted, but, it is said to be comfortable. It alf of another house at a greater distance, (for this is not the eighth of a mile from the school) may be had for \$120. per annum. I cannot let the result of your brothers application, I can only much & success a recommendation from Or Draser or Medge would inequestionably assist him much. If he and the people mere pleased with me another, I suppose he would continue several years with us. In this he would have the advantage over the other candidate, who would only stay a year. Suhaps it would not be safe for your brother to rely too much upon this chance, which you de is still uncertain. The you have the goodness to mile as som as convenent? I ray excuse this haste, and ac cept my bush negands

Your affect. This Parker

West Rosbuy Griday.

Friday Ang 30. 1839.

I should make an apology new dear Elisabeth for not writing before - were it not contrary to my theory and practice also, to make apologies, at any time. It has not been lack of individion, but of livene, you write do me the kindness to suppose. Both Land suspect more highly earlied by your letter. I am highly gratiful for the advice you offer, and doubt not it will bear fruit. I think you have formed a very just estimate of L., indeed you had done to before, but the mell not admit the fact. Thinks you make her too good and the like.

I ouchong my becoming a marty, as you and Miss Durley confecture, I think I should have no occasion for the regusito spirit even of I had that article in as great abundance as John Know or John Rugers. I have precions little of the sport of a marty, but masnuch as I fear no pursion tim, I formery I can say my say, and go on smoothly: but of not, why well, I can go roughly, I trust I have mough of the Splint always to speak the buth, be the consequence what it may. It seems to me new often brouble them selves about the consequences of an opinion, or action, much more than is necessary. I aving sected the question that an opinion is true, and an action perfectly right, what have you and I to do with consequences? They belong to God, not to man, He has as little to do with them as with the name of the pun or the floor of the bede. (Doubtless men fand to Galles," Your Dyslem may be here, but only thinks of the consequences that follow !! What will

you with them?" The Sage probably replied, "I will let them alone, To do duty and speak Douth, is my office, God laters care of consequences."

I am parry you and that more woman Miss B. should fam so high an opinion of me; for all my subaguent life will do nothing but correct it, and show on what are any base your Kind feelings had exected an imagen any character

But enough of this. I regnet that you did not send the first letter which you mention. I am glad to be the receptacle of your sorrows even, as mele as the heave of your bright and kindling thoughts, though I suppose I can only sympathite meth them, not remove them. Still sympathit is not always to be disposed, may is of itself often a relief. So I pray you send the letter if you have it still. I tament that your visit to us was so much abridged, in particular as I wanted your

opinion on po many matters, and had so much to say that was left unsaid, and to hear that is yet unhand. But I trust this is but the beginning of your kind.

"conversations that make the poul". I am sorry for

the disappointments you mut with in Boston, but hope

you will be more puccessful form other time.

Miss Fullis plan is excellent, and no doubt the mic need with great success. I declines attending both in consequence of the distance, and a reluctance the file at conversing at all. Miss Juller's ocheme will supply a defect in the system of education most commonly hursued, which gives no instruction in the art of conversa

Prabody E. P.

how . It does something to instruct the mind, and fell it with ideas, perhaps occasionally helps to to make ideas, but certainly does little to leach the art of correct, and filectors expression. Flow dull it is to weit most of the Ladies of the best circle even in Boston. Their conversation lunes on subjects of no consequence, and they are discussed in a spir it and manner, July equal to the publich. It seems to be thought unrouting of a lady, to do more, or understand more, than to suckle fools, and chronele small beer," or perhaps read a magazine or novel that well never excelo a thought, Now Miss Juller can do away the foolish nohow, that this is the chief platte of conversation. The mee arraken nemds, to think, ex anino, doubt, and at last conclude, and well pet them an example of conversation, for she provites and kindles, with all the face inegularity, and matchless beauty of lightning. " I eaching should be inspiration, you say with deep buth. This certainly well he in this respect.

But to leave Miss Fuller; have you seen moder's address? Is it not weaker than you ever fancied? What a cumbrous malter he makes a belief no Christianity to be. You must believe it is authenticated by miracles, nor that only, but this is the only mode in which it could be attested. I doubt that Jesus himself could be a christian on these terms. No wonder christanity faids little favor with the learned - who, by the way, he says alone are able to ascertain the him character of Christian ity, if it risks on the paner foundation with the Egyptian and door with the Paner foundation with the Egyptian

nus-translations of the german passages? \$ 40. 04. They are such as no I gro could make, I Should fancy. Mordoton professes a great knowledge of the german Theology, if so he must have got it as Heine says Cousin obtained his acquaintainer with german Shilves ply, bung ignorant of the language, - that is - by absolute intuition. I have seen some that thought the book profound, not at all one sided, great, and to use the phrase "fust the thing. It will do me good work, well present the Jubyel to the public mind, and now me may have a four discussion. "Come" para the old Sebren ramor to his for, "come, let us look one another no the face. If My Norton is not convicted of ignorance and unfairness, A mile not be for want of an accuse, or ground of accusa. him I fancy; not that I have any hand in the matter, the mork belongs to stouter hands than min What a shaw thing Mr Long fellow has got up with the sublime title of "Ty person". What does it mean viles ewv, "going over" the world as the sun does? Do you fancy - as the cockneys part - he alludes to effes applican in A? I feel my dear Elizabeth that I have made you a very madequate return, for your fine and comforting letter, but trush you will not be discouraged, but try us again and perhaps no shall do better . I is not one of the more than of the talking. The sends her thanks and bush love, to which aunt Jucy adds hers. June you may be sure of always having: I hope in

Dealody E. P

future you will not fear to "trouble" me with your sorrows, as you did before, but will write feely as you speak. I will bend you books and other matters as you desire.

Yours in buth -

Theo. Jacker.

West Roybury 3doch. 1839

My dear Elizabeth.

about half of this letter ought to be devoted to muting un apology for my selence hitherto. But had me not already understood one another, in some considerable degree, I should have answered forthrith: as et es numerous avocations have prevented. This is muy excuse, not my jus lifeation. Duty and pleasure are not always concedent, and in regard to miting you, my duly called me from it, my disire to it. Heasure was Dacreficed to duty. Your letter, like all your epistles, and still more like your presence and conversation, was deeply cheering to me. I thank you most profoundly for the kind and Reasonable advice. touching the matter of prudence. But you carried fancy I have any desire to set the world on fire, by fromulgating heresico. I have not the furore divinus which impelo some of the young men to went their crude conceptions, to the injury perhaps of themselves and the public, Indence in the common sense is a vulgar, meating writer, which bids a man lake care of his nicaner interesto, though at the expense of all that is noble in action in divine in contemplation; But Christian prudence is a different thing.

It is a rise forecasting of resulto, a foreseeing consequences in their causes, and preparing to meet them, when they come. My alcott would no doubt reforce to pay, that Trudentia was only The - Nedentia, and Do et is. Thanks, both on my own and Lydias account for the beautiful extract from Mr Emerson. I heard of mit raf. here at first, and read it with now alight now, both for ets ment and ets associations: You make ou suggestion, which I wish it mere in ming power to comply with. How could I do anything to comfort you? I have looked to you for confat, and have found it. Mould to Heaven I could impart the faculest in return. I can only coun sel you to him to your own deep fountain of life, and draw from thence. I have only one consolation for all evils, that is, an absolute faith that it is all right: that it will one day produce the best possible influence our me, and that then I shall see how foolish I have bun to complain. All of us moun our many failures, parorete schemes are dreamed out, only to fail " soon as me attempt to realize them. By and by the cloud breaks away und me see it would have been worse had they succeeded. It must be so in all cases. May Neaven refuse to gran. half of our prayers, mas a men petition of some old page. There can be no such thing as absolute evil: and from the pland ponch of Oniniscence, when the whole appears, as et es, there can be no semblance of evel. This is all the comfort I have for any sorrow, or for all sorrows; therefore I can say mich old Henry More, Lord brush me deeper into dust,

Prabody E. P.

çe.

That thou mayest race me with the just. Is it possible, horrown for any one to have a factor to deep, Po active, Po perfect, that all forrows can be born as cheer fully as blessings are injoyed? It may be possible for some to reach this state, but only for a few, certainly not for me. Down have by nature, a deep and active faith, which apouta. neously ovuflores, and like the sacred oraters of the Nele or the Ganges, makes all around it green and fuelful. used to think It was an absolute faith that said always " they well be done, almost with out asking, "if it be possible let the cup pass, and your heroic faith has oft stemmela led nine. If mone can now repay the favor I shall re force. I admined at the fresh young life of your character. while you mere much us. especially the last fer days. It was to me a charming thought, that you had all the life of sixteen with more than the wisdom of Rixly. You seemed more in speed than ever before, and therefore I camented the more that your visit phort as it would have been at the best, was so poon ended by an accident. I have thought of various plans which you might engage in - but like many hitherto devised for myself they live upon impossibilities, But I have still hope for the normal school. I think you are morting the Westory of the anglo-Saxons for the School library. That will furnish employment at least, and the meso pay that is the only remeay for a diseased consciousness. But I must conclude this breef note for the horse is mai ting for me to go to Boston. I have been sterdying the failes of course, for he was no the flesh, which is mak

Teabody E. S at the best. Ne well commence the correspondence this meek, if you please. I mill morto in the assumed charac ler of besaries, a Christian, the Brother of Bishop Gregory of Nazianzen. We was a friend and physician of Julian. I intended to have marked out the plan of allack, but I cannot now. (Do not latte pattern from my dulness and delay, but much poon. Down met faith and hope Should be would have To the Same. 1900 low Saturday Morning 1841? My dear Elizabeth, I have len thousand things to thank you for, and you add to the number every day, so my debt of gratitude goes on increasing each day in Geometrical proportion. So that shall never be so near the level as I was a neck ago. Amongst other

you for, and you add to the number every day, so my debt of gratitude goes on increasing each day in Semultical proportion. So that I shall never be so near the level as I was a week ago. Amongst other things I must thank you for sending out Christopher But for his timely arrival last might I should have written a semmen to day though somewhat against my will. I have just been making attempts at drawing, and branch thinks if I live as long as Methusalch did, I may get so as to leach little children, and since this is so hopeful, I think it worth while to persevere. I will come and buy the whole set of books as soon as you have them; at least mile later ale but the first. Believe me I shall never cease to be gratiful to my grow friends who have made of you the

Teabody E. J.

Rend inquiries mentioned in your very melcome letter. But I shall not poor recover from the chagrin I feel at being Do dependent on even you - whom it is safe to defend on as I was last Sunday. I am now perfectly mele, and Lydia has been a most excellent muse; only a lette los assiduous en her attentions. I hope to manage po as never to brouble my good friends in the pame way again, at least not for years. Son have paid many, very many good things in your recent letters to Lydia and mistelf; but thise good things are Do numerous that I cannot re. ply to a tenich part of them. But I shall get several sermons out of the hunto, the letters contain, as I have often done before now. I send you nearly all of Lessing. and well despatch the rest in a reck or so. In volumes contain somewhat relative to Greek literature. I shall finish them in a short time, and then you shall have them also. If you see Riply, pray lete him to reform the illis that branch mell preach Sunday, and him he can come and hear him.

With all truth

Yours ever.

Wednesday.

My dian Elisabeth,

I cannot write about the contents of your last, excellent letter: but shall be glad to have a good long balk about it. I said to mypelf, as I ment to bed. Sunday

Di

night, "nor after all this, Mis Teabody well find some excuse for the offending party. She will altempt to justify him in my eyes. I knew always then mas pomething exceed. engly traged in your history, I did not know what. But my confidence in you, made me feel that what ever it was it would raise you still higher in my estimation. I will try you by your own standard -"the measure of suffering the soul can bear" - and you appear all the more heavenly than before. I abhor to flatter, I can't flatter, and you know I don't But to me it is almost in comprehensible how one could come out of that furnace of afflection - healed ser in times holter than fore - with so little of the smell of flame whom your garments. It would be quite incomprehensible did I not know the power which Kelegen has to beam on and on, and never die . The mon der is that the prospect shows any thing Junny, when you look through roudows, so dank and dim. It is only because the Sun of Righteonsness in your own heart sheds the radience of do one heaven on the gloomest scenes. You pay this well account for your limitations !! It inlarges your boundaries, and has just the opposite iffect from what you intended. But you know you have and well always have my Pyripathy - the Lympathy of a brother. I can't think the person you speak of well always remain in the dark on this point. Tometime the light must fall on his veiled leds - and he will see the deep of affection he has disturbed, and all the sorrows he has housed out on

Deabody E. P

on whose celestial lemper it is plani, he could not interpret

But let this pass. It is easier to speak of this subject than to mile. Let us come to business, I send back the \$2.00, and have yet to learn why I should not hay you what any other bookseller would demand? I should be a very pretty friend, indeed, to make my friendship abate your profit. I pray theo, Elitabeth, remember that if I have not great heartedness like yours - which I never expect in this life - I have some enklings of Justice. State more I send I volumes of de Wette that you may sell them: that cost about \$3.00. There is one of bredness that cost about \$ 1.25. You may do the best you can, them at cost. The other bundle contains forme tooks for mes Burley, and among them me Kobutson's Volk sheder. If you have a clear chance to send them, I hope you mele - but do not lake any brouble about its Ever yours

Friday Morning. 1841?

My ever dear Elizabeth.

Law must certainly perform the hast of a "good Christian" in writing to me, lovingly as you do, and hot only that, but the hast of a Christian Sister. Would I could write in return with the Dance face and beauty. This I cannot do. Mour two last letters have mond

me very much, and given me a clear vision of what! felt before to be in the trangical deeps of your own spent You speak of not bearing porrow. It greves me you should fear you betray any meakness in this. It mere a weakness not to betray weakness. Did not Jesus week at the grave of Lazarus, at the meeping of others? (ald he not faint on the fourney to balvary under the bur. then of his own crop? The you have not fainted under this living crucefix con: with your head erect you endure I all. I cannot say that what you have borne, rauses you in my opinion, you stood so publime before: but instead of the cloud of my own feelings, and intentions, which could not be accounted for logically-to rest upon, you remain in the paine place, but stand on a basis broad and from as Monadnock. This event ded not raise you: there was no need of that. I regard you, my dear Sester - I rile pay et, as a colofous of Christian obedience and resignation, and a colopus on the lot of Olympus too. If Christian tranquillity has not revealed all its difth of Beauty yet, - though I know no puson who has so much of it, and you there. for have often sat for that excellent Grace in my her more - yet et mile come. The sprit mile enter every heart that is open, especially a heart so childlike as your and filled aheady by the angels of Faith and Love. Then presence alone would attract tranquellely, But you remember that as Christian dranquellet is the fairest, and the costliest fruit on the Christian stem. To it is the last that matures. Even Saul, great - minded

A Oh the

Viabody E. P

and deep-hearted as he was, could not find it till old age. I all the aged alone could pay "I have fought the good fight, I have finished my course. I know whom I have served, and am thereby persuaded that God is able to keep what I have committed unto him. God hathe not given me the sport of fear, but of love and of a sound mind, tete. Even if you are not yet humphant, I know that you will be. The human will is strong and excellent; but not the strongest nor most excellent: when perfectly connected with the mell of God I suppose, me are not conscious of any personal soile, Their the Infinite flows through us, and me are blessed. Why should not you be egotistical in your letters. It would greve me if you mere not. Do not fear, in the name of all that is gold to lett me your sorrors. I know by very better experience, that the full heart finds confat in community with others, in telling its sorrows, even to one who can only mongle kindred trais, but cannot play them except with com passion and deeper love. I cannot monder at your sorrow. I only monder that you bear it: that you do not faint toneath the cross. This disappointment is truly the greatest. Low is do own reward, but when changed to a different feeling, - to one almost opposite there is nothing but thris tran faith that can bear it that can suffer and suffer and still live on, Som case is well imaged by Milnes This who have sat at Deaven's own gate and felt the light within: Come down to our poor motat state.

Indifference, care and I'm,

A Oh the depth of the human heart

es

u,

led

and their down spirito hardly bear, a trace to show what once they were.

But you have brought back to earth, how much of the light that you felt. This Durprises mu the most, that the doors of your goved heart, are still mide open as before, and filled with melane questo. I hope you will never think you buthen "me with any thing you have to say. You know I would count nothing a "buthen" by which I could comfat you. But I forgue you - as the micked say, for among the good there is no need of forgiveness - for entering a word of doubt which I will not believe you felt. I cannot now write more, for only missinger will poon to on the on the ving - So facewell.

Saturday Morning 15. Nov.

letter, so nich and go long. I will pass our the extravagances which relate to nufself, knowing it is your way, which
like other spoiled children - you also must have. In I
nust i'en let you "gang your air gate" nayward as you
write be in the matter of praise. But tile me, I pray;
hor you avoid the sew of all extravagant praisers - for
give me if I speak harshly,) and are never extravagant
in your censure? no never. I have my own solution of
this paradox, but as your modesty would not accept it.
I shall not speak thereof, more harticularly. The biograph

Peabody & P.

weal solution which you give of Dr Channings want of tach, seems Seems very reasonable and satisfactory. But I men to come to smething else. For give an explanation of the interest you lake in other people - he ause you mish to get out of yourself. But this does not explain the kind of interest even on your own shoring Most people that are cruelly monged him round, on society that has injured them, or seen them rejured, and take a malio sous intrust, in finding out the faults of others: xaggerating then mustakes, and changing their vitues into orced. But be. sides, I conjecture that you took as strong an interest in others before this event as you do since. * * * * * * I think homerer me may me above this care, though it donvands a very venturous many. Then comes the full pomer of the Immortat love which knows no exclusiveness or ap. propriation: then one full what the Mystics call "Suking in the absolute, or losing ones. self in God". I would I could empart comfort to you, but I know by better and frequent experience that it cannot be imparted fave indirectly. In have my deepest sympathy, and warmest affection, You know what a place you hold on my head and my heart. Tout this is all I can give. Counsel I have none. I fear this mile seem cold to you but it is not, you know it is not. The greatest outrand comfort in any porrow is the smech Jaces of those who are still him, and the music of loving Spiceh. The breath of religious and good hearts, oh how Drech it is to a sport wounded mik fresh laceration, and seared, all our with ancient pores, The face of nature sym patheres with us always, and in good have it works a duper our on doubt, than all human contact. But it

takes a good while for the buds and the plans to do this mork. We want from time to time the anodyne of human lender. nep to allay the fiver of the poul. This it is as blessed to give, as to receive, it cannot be more po, for the fountain cannot rejoice more in its bounty, than the fainting ful grow who relieves his disposer, and Dits refreshed on to bo som, I hope I understand the deep mor of lefe: but I we not through the need scarcely; through any herman affection that I reconcile A, but by Faith, I have induction - in my face to face communions with God - that these peeds of forrow, so ugly, so better, are, in the soil of Sove and South, to produce the nehist howest even of eternal Love. Do not fancy Elizabeth, I find amything unhealthy in your craving for sympachy. It mere unhealthy not to evave it. Fromethous would not crave sym partit, delighted as he was by linderness - but Iromethous was not the highest form of human greatness. But I must end, Po faremell.

I heak open this letter, my good Elisabeth, which I expected to send on Saturday - and well pay in ansmer to your note to I. that me mile came which great delight on Mednesday, and see all the chosen, whom you gather about you. I am exceedingly sorry to have made such a blunder as to promise to go to two places at once, but I did not discover the mistake title too late. The Sophie I lie at the feet of her clemency, and mile be uplifted by that new eifer Sady, on Tuesday ivening, or whenever she says, and will then read the services.

To the same. Salem. Malpole N. H. July 1. 1840

to one 18 april My dear Elisabeth.

How long it is since I have written that name. You are the only Elizabeth of my correspondents, and the only ness by no nicans consists in the name, I should one you are apology for not meeting larler in reply to your letter, were it not that part of your enquires could not then be replied to. There was at this line a chance that our excellent teacher Mr Nyde would go array, but now that chance has very much diminished, and I think he will sleet and continue, I hould a different diasion be made. I mile approve you of it with all speed.

Now as to the other matter - that relating to a book - store and on culating Sebrary: the plan did not at fish strike me so favorably, as I did you, and that me this Burly, whose mis donn is only surpassed by her gordness. But since then, harning more of the schowe through Mrtaplus, the plan strikes me as much better, and the more I think of it, the more feasible does it appear. But the expedition mile be dangerous to me breause I shall then have another inducement to west in Book-Stores, and I need no new in discernal thereto. I should think you might now fell a vacances, and supply a want that has long been felt on 1008ton. I Mile, Shere I am at Welfole to attend Silsbee's Ordination! Dr Fluid and Dr Frances, with his good wife came up with us yesterday in ears and stages, and a most delightful day me had of t. What with river and mountain, and green feeles and Jonds and hugo brees- and mode moralands - Laurel bushes in full

Teabody E. S bloom and little brooks "trotting along the road sed, with the prech music of speech in the wach, we had autight from of a.m. to 1. a.m. the next morning. Keally is mas a day of pleasant adventures, doubly pleasant because I afforded me an apportunity to correct a very uncharder. ble Judgment I once passed upon a man, who rode up with us in the case. De looked as of entirely earthof - of the earth; and I previously had judged him by his extorear - but seeing him in the cars and stage, and talking with how a great while chiefly for the sake of verefying my first conclusion, I found him, in many respects, the very of posite of my fancice man. Thus I have learned one good lesson from man on this journey, not to mention the many lessons from nature's prechleps, which she has gently If me have line often the ordination I will give you an account thereof, but lest me should not before your freend (Dr Hint goes Some, I will bed you good hije. Lydia could not come up mit me, for a little nice of our, I years old, is staying mike us, for Is and my grabfication: Do I could not come, Junce Heaven does not see fet to allow us a permanent resitor from the ceis. teal regions - I puppose me must make the most of the transient questo, in the shape of nices and the like. Lydia would send you much love, if the over how to look over my shoulder: but as she is not you must e'en be content with that which I send you. So jaronell for this time. Seve my best affection to This Duly, and the rest

Your ever. The Facker

with hir -

Reabody & P. Boston w. L

Friday morning Dec 18" 1840

I feel, my dearest Elizabeth, as if you might feel huch at my reideness in telling you, on Wednesday evening. that you must not walk out to spring - sheet on Junday. I retract the mord, and pay you may like Wordsmoths rever - " mander at your own smeet will," still I shall call A mandering, and not going on in the how path "in maiden meditation fancy free ! My speaking so abruftly, as I might seem - will not appear to you I hope in any light but that of the perfect confidence I felt in you, and the love I bear you. If I had not felt both I should not have Spoken as I did. I lold you I did not know I should preach at home, Diright promised to come and preach for me. But the promise was made long ago, and he faid notheng about it that night - po I do not know whether he will come or not. It is not of much unsequence, so I would not mention the Jubject to him, for he may fond many places when he would prefer to atter his word, and so not come to Spring Theet. Bisides it is possible he may become a hereling Triest on that day, and I should be parry to keep money out of his pocket. " Som last excellent letter louched on a great many interesting themes. That of Creation interested me much. The remark of Mr Oless covers the whole ruth, does I not? But how little can me know of A. It seems to me a beautiful publicet of speculation; but a less profitable matter of thought. I love to be a tright day on June, under a tree while the growing leaves produce new modifications of beautif in sheedows on the grass each moneut, - and look up to the

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mich clouds, and half think, half dream about the manner in which the Infinite created the Finite, But when I get upon my feet it all becomes a dream again. The edea of Something created out of nothing es an absundely. God created the world - out of hunself, so hi is still in it creating ev ery day - not only worketh hetherto, but now bekinnee. breation in its essence may not be a proplable publich of con. templation, but some of the aspects of it are infinitely touching I think . At different stages of life I have been amazed at the Forer, the Modom that are envolved in the creative act. But of later years as I look more through the Durfaces of things or at least try to do po - It is the Deauty and loving -Kindness of God that strikes me most, I think with you that we can apprehend the creative moment through Love. and through that alone. It is this that polices all the mys long. It cares little for the details of the work, but tells us at once - out of the depths of infinite Love, God drew outh the world _ oh mostat, whoever thou art, thank God that thou art form, and take courage, for thou also art a child of Infinite love, and all of the hast is morking on thy brhalf, so fear not. What though you much a little while you scatter the seed, and the cold rain of spring drenches and chills you - from this very feeld you shall fell your bosom with Pheaves of Patisfaction. To me this thought, this feeling is mough to more the liar from my eye at any time. It is infinite counsel, and in funte comfort. It has been adequate for all the heals? have yet found, and I hust it "will keep me till the world ends. I often wish I could impart this same

Peabody E. P.

feeling to others. But the attempt always reminds me of the buth in Plato," It is of all things the most difficult to find out God, and impossible to commencato how to others." It it has come to me with lette conscious difficulty, I sometimes by yes it is the object of my preaching to lead all to this same Watch - lorrer on the Skies," but they lett me," Look at the evil the metchedness, the Dow of the mild - " the mongo - that pa trent ment of the unworthy lakes," as if I could not see them all, and feel some of them. I mish you would lite me, my dear Elisabeth _ some better method of doing this. You are the all- pyripatheres, and must know how how to this kindly of. free also. Truke lett me, hor you would go to mork to "create a soul, under the rebs of death," and give this confi dence to one who lacks it still. How know that me shall be glad to see you always, but to walk out to Spring-sheet! Punday morning! in the cold !!! and the prom!!!! it is Suchaps the Steamer mele bring tooks for me. If so please ask the Dedham Omnibus to take them out and relieve my nin-Your mich all faith and affection.

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Jamy 1841?

precions M. SS. Sydia has kindly copied the Blong mit an end" cuto my formal. Repeated period shows deeper bean. tres in this as in all your mortings. I read it in a state of nund pomerchat different from that in which you read it to me, and it seems deeper and Still more brankful. If you have a copy of the printer story I shall like it. The Joen on the three Idolo "es rech in thought and ex pression, and generous Pertinent, but especially in that re ligious fidelity which always charmed ne no your charac ter. But it is not half so beautiful (to me) as the prose poetry of the Story, The three Sonnets are gones, that formed storty in the bottom of the row of Sife, and well shed a light in the darkest chamber of mortal distress. They cheer and bless me, Margaret pays only two or three prems have ever given her a thought - and truly she is fortunate if she alone fells up all the space between pomo of her thoughts and God. But I (less gefted) confess my obligations to my fellow mortals, and not least to you. Your letters - which you seemed to think lifted me off my axle - have given nie much comfort - They speak to me of a bright how, and " thut glide not my darker musings with a smile and eloquence of beauty, "to. Keally thing steat of much of to pharpness, and open fountains of Hiso, that have too often been closed in my life. I tuil you meant I should keep these lette M. S.S. So I have already given them a place in my book.

Teabody E. P

I can't come outs torn this week, so I shall defined whom you The account of the Mythological meeting, and the treatment appropriate and the hands of margaret. If you will send any periodicals, you will oblige me a good deal.

Grus as ever

My very dear Elisabeth.

Monday Morning June 21" 1841

Many thanks again for your kind let. less, only they contain to much of what Sam Stick called "soft parriel". My heart is not broken nor like to be, thank Deaven, and though a little of the thing suits very mell the weakness of human nature, and my vanity, also, still your beautiful kindness allows me a little too much of it. I mish a thrusandthe part of all you say about me more true but as it is not, I think your outicisms help me more than your flattery, as I mush call et, sincere as you are, and true as I know all your words to be Dubjectively. But the passage from the subfective, to the object, is thought one of the most difficult Stracto - the very Thermopylae of Philosophy, and the pas-Dage from your Dubjective eded of me, to the actual, Stupia, objective fact - I take to be quite impossible. Jouching the physiognomical resemblance between ourselves, I have had A suggested before (I do not know by whom) and I partly believe it, though I am so little an adefet on tracing re Semblances of that character, that my omoponion would he of no value. I thrute one must toth of us feel mightily

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Deabs dy E.P. flattered by the likeness to one another, I thought A test you should not come to our house, for the reasons I named to you on the letter. This R herself ment our to Savin Hele, Sunday after meeting - and did not return tell late; as I lurned out I could have peur you but very little, if you had come - for me had company from the moment church was over title xochock. I like the time after meeting to my self to set about the sermon for the next day - otherwise I drago heavily the next morning, and I have to angle on the net - how for thoughts, which is always por busines. I think you had better send to Little and From for as many copies of the Dermon as you mant. There are a for misprento, which vex nee, and one mission of the most offensive thing in the formen. But I have milling to the Frenters to front the corrections on a little bit of paper, and put it in all the copies now no the shop. I hope it will be done to day - I shall send the copies as you suggest. Thank you for sending one to Sally. The may ohor it to the "Ectivens of Essex". Lydias di. rection is care of George D. Cabot Springfield Essey County New Jusuf. (Do mite the Mile Dom

Your ever

D. P.

Peabody E. D.

Mednesday Thoming c

My dear and my dear Thisabeth.

letter in ansmer to your excellent and very morning episte, but I spaid gors with town so early this morning, that I have time only for this keep note. I am very sorry to have disappointed you last neck, but could not help it, and the disappointment on my own part was certainly the greatest. I am corry for one thing in all your letter, vis. your exaggerated opinion of the merito of myself. You have only projected your own fair I deal, and placed it over me, like a glass bill orn a flow, and then you call the I deal by my name. Of all the good things you attribute to me, I have only a heart of Low, and a soul of Faith. So am afraid you will be much more duply disappointed in me.

In speak of your own limitations and informations and the like. It quives me exceedingly exceedingly to hear this, no doubt you have toth, but I see none the very superficial limit ations, toundary limis set up on the starface, to say, "common sense plots here." "Here he general Jaith in Sed, and the like while the ground below is thousands of miles thick. "Jour limitations, why really, it makes me mercy that you speak so of thom, extensive and rich as you are. If you lament, what must not others do! Why this must despair, and give up the ghost. Margarets mailth, of which you stoud so much me are, is a vale a yard long-neckly divided nite feet and inches and "with numerous figures thereon for calculating all ports of things - and yours a freet, which may be measured by the rule, if one lake the hairs.

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1 148, Teatray E.P.

entain Do many in its hold, and how deep its spiritual springs, whence they can all drink and be patisfied. I have wondered many a time, at the pame thing that eaused Many Come to admin.

But here I must close, So faresrele.

May 1841?

Jon can send by I. any thing you like. I will keep a little longer the Ballad of Miss While with your consent for I. mishes to copy it. The other piece of portry has more thought than measure and sufthen, certainly it has the staffle of poetry but it is not manufactured. "The same material of Poetry" neight be written over it. Now did not hint to me its auchor, nor have I the remotest of frehemmin. I shall be in town much, next week — helping to turn the world up side down. — So I shall see you offen and long I turnt.

My very dear Elizabeth, I am exceedingly obliged to you, for your four letters, as well as many other things that need not be named. One of the epister contained a whole world of thought. which me will ramble our some Duniner afternoon. I should have mother you long ago, but could not make up ney mind to send anything so dispusality poor, in return for such a box of jenels. To now I only sind you this little scrawl. I will come monday evening at all events . but the other even engo - must go to the Old Destament I think . Though A would give me great delight no less than much nistruction to attend. To I shall hust to you to lett me all the good things that are Paid by the bright Olympians. I marvel that you should think your letter less sparkling than these which could accom pany it. I assure you it was ruly and dramind. But I have only a minute to space, I can't promise you much on Punday. Iryover exceedingly at all the good things you pay about dedge - and hope the prophecy mee be soon fulfelled, but if he plays false to Thebosophy and South as some suspect also for how, his days are numbered.

I would made a uply to the Darnapean existe of Miss Jaa: but Mr Than is going form. I send a proof sheet to Kipley.

Your abranjo. D. P.

My ving dear Elizabeth.

I know you have the vision and the faculty divine: you say you have not the accomplishment of vase but any little scrap of possy I get from your pen lette me you will fit a little - against yourself as well as for some others. I think you write lines far bitten than those to the morning star, classic and fine as that was.

Som letter to Mr Deage is just the thing, I tenor not how so many pungent tuths, and braubful thoughts could be addressed to gracefully to a tenne like A. You have warned him like a sister who had become an angel, and saw all things through a clean sky and from a hours of new above the " shifts of casual things, above the flight of time". If I ever fine in this may - may I make my shrift to such a confessor, who does not vil the majesty of the Denine Idea, now conceal the short-comings of the fin. itent, but bids him hope, and makes how live , by going down to that depth of poul, whose vergen whiteness he has never sulled with a sim. The only butieson I can make on the letter is the unaw place you have given to Me Jarker. whom you and I can speak of as coolly as me like in a letter. For have always exaggerated his excellences, and minked his faulto out of Pight in your charity. Hut if you will think so of how, in spite of facts - obvious to all the rest of his friends - it can't be helped, and you must be as

Your letter will waken Hedge I think if any will do it, and inspire him too. I admire the quelouses with which it

Veabody E. J.

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is all said, and the love which persades it all. I who he will profit by a word so well spoken and in season. But I have no more time for I goes soon

Your ever

9.9.

It is true there are several Post-offices in Symmas you say - but a letter to Professor Sears must be sent to "Newton Centre" and not to any one or all of the Posto in Symmathing the Jean Paul, you had better sell it to the person you speak of I can get another and should much prefer the bo volume idition, and shall import it, some time or another.

My complaint is so shight that I feel nothing but a little probleme in the face, and no pain whatever, and I have felt almost none. I assure you I am quite a minacle of patience."

for I have not been quiet a moment this week except when asleet. But I shall see you longth.

Mr Sears lives at Newton Centre.

Your as always.

Most Patent and long Suffering This, I am not the Tealised which the Walned I have not been in the least of a hurry trice there their months. The other day I had several things to its in torn, in a short line. I did them all, and should

have followed my inclination and stopped a long time to see you but I had an engagement at Spring Sheet. So I came home, at the time intended, kept the appointment - which was not to see my near neighbor, (Nachbarin as the Germans would call it) but a grave old lady - a widow, and one other equally grave, who is no widow, nor wife. Now I did not himly atall, atall, I was a cool as a cucumber, and talked business with pundry men.

But apropos of other malter, I mile this note partly to rebute your naughtiness, and partly to Day that I shall
hold fath in torn tomorrow, at Pleiponts, by a hasty arrangement recently made up between us, by train of notes.
I love to read letters— most amazingly, but hate to mile
'em; the nite comes out of my pen like natur from an icide
in a than. I mish I could comfat you in your trouble. I'm
have all of my sympathy. If my heart mere big enough I
would put you to bed in it, and sing you to sleep - as moth.
ers do with children that have aches. But this goes only mik
children - My prayers always steal up for the hungmy of heart
who go storping and feeble, sometimes with special reference,

How miscinderstood my remark about preaching the Ser.

mon. I meant no fatalism, but only this that a better
chance would take place, having a special thought then
in my upe - I never yield to Fato. The only Fato is
see Freedom - the freedom of God, which is absolute: the
freedom of man, which is relative. But of this another him.

Festus charms me much. But the man who is my
tempted with the Itest and the Devil in these two shapes.

Teabody E. J.

or well through the world. I fear there are deeper devils than Sucified, who after all is quite a clever man, and talks like a member of Janus Clarkes church. I think Origin might hope puch a Divil would be sand. prould be paved.

Down iver

V Maskex cellent Chrisabeth.

Cany 1841

I have often mished for your criticisms on my Sermons, and now I will ask you in all frew diness to pende me such strictures as you can make from recollection on the " Termon of Thansees." If you will do so, you will really confer a great favor, I write swelly though I think story, and so many of the literary defects of all my sermons are no doubt the result of haste. But still more perhaps arise from the principle of saying the best things I have in the plannest may I can. The good - folks at Throng sheet are not men of dictionaries, and so I never use a word of Latin origin, when I can find one of native buth, Disides I design to later ellustrations from the commencet objects - I dence come words, and things, and ellustrations, and allusions, which are not in good laste, when viewed from any point except the pulpet at Spring Street. Still farther, in almost all my surmons, there is an excess of melaphors, similes and all Into of Jugures of speech. The this is my nature. I could not help it, if I would.

" My mouth I do but ope And out then flees - a broke "

This will not always be natural, but go long as it is - why,

I must drell on the tropies. Now of you my good and dear Elitabeth, will be good enough to front out my redundan are and defecto, my some against good laste, and any others you that of m my Sermons on general, and that on Thansus in particular, you will do me a great kindness, for I mele try to mend. I think I can bear any severely which you brould be apt to display.

Your as ever 9. P.

Wednesday DI. July. 1841

Namy thanks to you my dear Elex. for your kind letter, though they are of the Slick family. Oh how you museutopich me to your own good heart, There are none to blind as those that work see, and you are of them. To you must take the consequences, Herenick I and you the money (\$42.00) for the larger lot of books, and will hand you the other as Pom as I can get it. I was think ing of the old credit, or I would have port it bifore nor. Schmat is not among my books, and even Neudicker is not complete. There are It vols, and me Supplemental vol. there should be two supplement at Nols. I know not when I has gone, or whether it ever came. I think the noise makers will be edified by my "various readings" in the Jerman, and if that can find mater thew. in to quarrel our, that are melcome to do po arring themselve Form furthfully as ever. J. J.

Vealody E. P.

Saturday June 26. 1841.

My very dear Chrabeth. Thank you a thousand time for your Letters - your criticisms are also incomaging. no body knows better than I have numerous my faults are, and certainly now feels them to strongly as I do daily. I know I am quick, unddow and quet in quarrel it may be, particularly ofter a good deal of utillicated excitiment. But in the case you mistance you are mistation entirely. I meant no gober carnest that those people mere more as well as older, and mean it now, not that all are older, or miser - but the leading forsons I know to be both older and weser, so I beg you not to musunderstand me, here. It did not occur to me that any one could misconcieve the matter so entirely as to think I would insult a respectable today of people by a meer after that fashin. Again the letter mas not written quickly, now until after a good deal of reflection, and the original drought mas shown to a cool, cautions, delicate - minded man, who para A was good, but low meak. He objected to nothing them. in. Thin Sydia read of, and thought there was withing anness in it. Now my usual hastiness had nothing to do with this letter. But if ones upes have the mote of Puspic. con, as yours and I - i have not - why they will see an inwends in my much that that may found a more liberal church; and even in my subscription, their friend on the Christian facil. But believe me I should not interream innerdoes or Sarcasm in a letter to a church, though I think Jarcasse a ligitimate meapon to use on certain cases of argument and fun.

selve

Now louching the Sectiones - I am parry to pay I can't comply with the very cheering request of our friends. Then letter to me is grateful and encouraging to a digree I can not easily express. Thank then from the bottom of my heart, yes, of my heart's heart. I feel every day, that I stand more and more alone - so for as the clergy are Concurred - I rejoice in the banner of the godly But the letter rice explain this matter. I thank you for your letter to Lydia. The well be gratiful to you for it: I have written her almost daily - but she must feel the absence from home, though she is no the midst of her friends, and her favoriles the children. I do as well as I can wethouther. Nature is alwaifs cheering and as I and by nature both very focial and very politary also, I can get along. Inte and the hours bring all things right at last. But I have no more time for you now, So good lye.

Your friend as always,

July 29: 1841. -

I have but a moment at command, to write to you, for I am just going array to stay all day. I thank you for your notes received last night and all they contain. That note "in pencil" writen Sunday noon, I was particularly glad to see; the circumstance much telieve you from one of the most appression of browns. I con-

Probody E. P.

gratulate you upon it with all my heart. But you talk very emigmatically about the matter, and leave me to guess at the ridales, and I always quess wrong. But in time you will clear it all up. I shall preach at home next Dunday, all day, at least I know nothing to the contrary now.

1.0.

Thursday Morning July 15- 1841

Thank you my dear Elizabeth, for your note as well as your brokes. The latter are just the works I spoke of the other day to you and hoped would come. The collechow of the Fathers on Latin, I think must be more, though I sent for the collection of the Father in German. I shall he glad to lake these. The other books are not more now do I know what old Hopps book means. I sent for Several other works which do not appear. The Fathers I wanted in special. You speak of Vellas and Sinder, and Schools noke on Kant. I know nothing about them, I once had a book by one Schin, a Frenchifud German, on Frank. which was the best thing I had ever seen on the subfect. But I gave it array. I sarrat Little and Browns, a short line ago, a french version of the cilique of June Reason, which may be just what your friend wants. mish to see me. Sunday you shall come and die with us. I shall not allow you to brownack in the church. after meeting I shall go down to the almshouse - near

the chemical laboratory and John Lovello - to hold a third preachment - - Ahall not write to Dr Chamming this week - nor at know yactly what to Day to his desulting, and very gueer letter (except its personalities) was a very beautiful thing. It set forth with your customary kconness of insight some of the greatest things which Christianity ever touches whom. I thank you much for letting me see it. I should blasphene your innocent affections if I saw you, but you escape. I had no time to see Sally the other day, for which I was very sorry. But shall mend the matter some other time. My summ will not be out like Saturday for I have not read the last proof - sheet yet. I do not know what the matter is: it should have copies as you saggested.

Some shall have copies as you saggested.

I have read your cloquent letter with much interest, but I do not see why you need think that I ought to see it before printing. You are very cautions last you should mistake, or be mistaken. The only criticism I shall make is that it is too wie gistic throughout. But as you will have your own ray, why I must e'en let you. On the point you had queried, I do see with great cleanness just the point you say I may see presently; that is, that the Inoval

Teabody E.P.

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homb

Larr as such is relative, but I do not draw the same inference from it that you do. Saw in its nature is relative.
The relation of A to A is the philosophical expression
of universal Saw. But may not the Absolute be contemplated under this relation and so appear merely
relative. Right, Love, Iruth, are absolute in themselves,
not relative, but may be, and must be continuplated as
features in the Saw of the human constitution,

and only mich to pay, that I had considered before now. Ihr issue you made in this instance, and feel ready to lake the consequences. I should be glad that you mule enlarge on this point ormetime: for I should like much to see your notions in detail on this maker. Make popular schemes of salvation turn on the point - that after all Sin as God looks at it, is no great thing, and so can be brushed off like the moss that falls on anna Sham's hair, as she goes through the woods. They do not pout this in po many mords, but their philosophy involves it.

not time _ So believe yours.

first as truly as ever.

Theodore

Son will see my very dear Elisabells, what a slashing criticism I have made of you preface. But I thought it needless to say any thing that would provoke the Drivers and other men of Belial to sin again with their pens and their tongues, nor would I say "rough ms." for they will exclaim "What preach a rough sermon! what are insult to the audience! was ever such a thing heard of, as a minister preaching any, but the most finished composition"? Therefore I veckon it best to be brief in the preface, and omit all you said in defence of the various readings, lest the mothed make it an occasion of sin.

The articles you speak of are so parted into my found then can not be severed without destruction. I will send the Pork itself, though I use it daily and perhaps howely. But mere I you, (or you I) I would not truck these articles, but late only that in the Examine. It is not write while to refly to anonymous writers in the "Morcester Aegis," who contradict themselves topically if they are courties enough to thento I may yet get to be down and so there of there are courties enough to their I may yet get to be aware and source. As for Simmon's letter I would answer never a word. Such questions neither need now deserve reply I should be provy to see any friend of mine - and your of all others the most in a work of that kind. Any answer that can be given from your stand point - would be to the Societs foolishness, and

Teabody E. P.

to the ferrs a stumbling block. But do not let my whim (A may be) influence your cool judgement. I thank you for your caution about the Sections. I know the limitations of as well as most; perhaps better. Itell his advice has been always valuable. He has even Sometimes acted as a corrective, and even as a restraint. I want his critical and not his spar and while I see the evel you so kindly point out - think I shale not be made to run into it. I am glad folume favored the brave yesterday morning and mich of always did so, and in all relations - but a better than I orline does - when you know it not. I mile come ento lomo as som as I can, and hand you the letters you diser to answer. I'll then farerell. I beg you to accept heketo to my becomes for yourself and the whole family - if any others would mish to go. Believe me as always yours.

My ray dear Clisabeth.

Many thanks for your kind letter.

I laid aside the end of the Sermon, to read your pages,
and turned as you requested to the page (134) of the Essays.

expecting to find smething very divine, that would unsphere
the Spirit of Plato _ but what was my consternation, terror
and hydrophobia at reading the dreadful sentence! There
I was condemned, without benefit of clergy, then was no

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hope of escape. I felt certainly the necessity of Justification by faith for I have no works - as Riply pays of Bancroft and the loco- focoes. Desides I must be be not my faith, but your faith in me, by which I can be Saved. But to turn array from that matter and mend the fault as I best can, I deplaced more than you could the sad enteruption to our talk - I am glad always to de Ar B. and respect how much, though he toud me a little then. I got some hints from him, which will be useful I think - The evil was he came when I wanted bro things, Repose and Wabeth, The disturbed both. I should have come outo your house - Monday, but I did not get into lorn until It o clock - had many errands in all parts of the love, came under your muddow mith alcott - and saw the back of your head at the window, and was besides obliged to home at 8. for then the carryall and auch Lucy came in . Wo not fear that I shall leave or forsake you. I should not com. mit the unusual sin of miting a Donnon Saturday night. But Monday morning I ment in quest of a loom so there was no sermon. It would not come outo Shape on Saturday morning, but now it is fortunality all done, but is shockingly poor. It lacks, unity, strength, heighth and depth, and all dinumerous.

Som journal pleases me amazingly. It is passenie with brantful thoughts, though I had rack in tell this to some other than you. But you criticise yourself with dreadful sharpness. If I had only my own much, and all your self-condensing modesty, I

Trabody E.P.

should expire at once, in universal bankrupters. Notody would trust me for a shoe tie, But it is followate that such super-celestral self-district should be balanced as it is -- I need not lete you horr.

rection. The Berkleyan hypotheses solves et quite as little as the Hatleian I think. That God should suspend, violate and contradict the laws he has made for
no purpose at all, or in such a way as to prove nothing,
I find it difficult to conceive: the contradictory accounts
purste me. Christ comes through the door that is shut,
vanishes like a ghost, walks with the disciples to communes
and in spite of the wands in his hands and feet, they
do not know him, until he heaks the tread. — all these
and many more are pursting circumstances to me.

But the matter itself is of small moment. I am certain of new own immortality. That is innight. I have in course that four three believe he haved miracles - though I find it difficult to believe he haved water into win, or fed 5000 with a few loaves. But these things never trouble new. The purple downs that gather rained the setting sun are but the proper accompanionests of the air of light. Still I as not look upon them as the sun, and when I think of him at mid-day - the clouds with all their purple, are but are nisulting thought. I regard the stories of his hight in the groß atmosphen of Jerish and Pagan minas. But it is now Sunday middle. I have preached very how to day - unusually

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Seabody E.P.

But Mr Sharr mile go Down.

So good night.

3ª June 1842

My dear Elisabeth. I thank you for your kind note, put ento my hand just as I was leaving town. I thought at first I would write a long riply to your former letter: but I foresam it would lead to a longthened discussion of diverse matters, and would probably leave us both just where me slood before: I saw that diversely of opinion need not and probably would not dimensh our mutual respect and affection, and therefore I ded not go with any state mente wher to attack your posetion or defend my own. I should be a very for combatant perhaps, under any encumstances (come may prove it) but with you I am cutain that I will not contend, If me differ why let us go each his own ray. I think I am right: you think I am mistaken. Thany words would only people the matter state more. Your Method of settling the question is so different from mine that I should dispour of making my conclusions appear toterable in your eyes. I am at. mayo glad of sympathy - and have no a priore fordness for abuse, but I think I can live and have well - be ing wellout the one, and even with the other, You know I do not dogmation: I have often been mistatten, and

Teabody E.P.

lowy year strengthens my general diffidence, my reluctance to misest on what is peculiar to myself. but increases my dislike for sectarian subtleties which the premises taken out of this air. I know I am so unfortunate as to see nothing but a mole hill where some see a mountain and lay out railroads and hope to quarry granite and marble. But certainly I condemn no main for trusting his own vision. But and I then will agree to differ in theology, for our two positions are fundamentally hostile, and our hoologies can never be reconciled. Itill me can line as friends, and will live so: I returned from my journey yesterday, and

Some faithfully . J.

Thursday Dy: March.

My dear Elizabeth.

and Monday - and doubt not it was written with all the kindness you speak of. Surely it was read with the pame degree of good feeling, and not without gratitude. I now refused to listen to advice - even when it came from a for - much less from a freind! I have not the smallest objection to talk with you "from July to eternity", about Religion, and Phology too if you like only just now I have not much lime. I will read Maurice though Truth and Error be the pame!

They you to send me the letters when it is convenient.

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Teabody E.D. If you will make the corrections - please as it on other bits of paper, and believe me. Yours as ever. Mish Koxhny - Saturday morning. My dear Elizabeth. I don't know when I can come and read those Sernens, unless it be some other Wednesday night. Monday night the apociation" meets, and what is more meets at Riplago. If it met anymhere else, I would read em then. Inhaps therefore I will be best to leave them till Wednesday after next. But if you can devise a method and bring it about, I shall be glad to do the needful on monday, I made this on half a sheet of ruled paper, because I am no hasto, and can not want to pay more. I shall see you soon. and talk over many things. Som ever. april 1845. My good Elizabeth. I was porry I could not not see yo the other day. But po A was. Homon I shall see you not breek I doubt not. I would ask you to come out tomorrow that is Sunday, but unluckily I is gone, and

the good purilans of Spring Sheet, would think it very bad.

Prabody E. P.

of a single roman should stop with the minister when his mife was gone. Besides the trophets chamber is painting, and better postpone your visit lite another Sunday, Gow said some pury foolish things in your note about yourself - which I as the Bishop of souls, charge you to cast out of your imagina how, for the Julius, as bad and meker thoughts, that have no business there. To I charge you to think no more such vain thoughto. Inst God, and take what comes.

I have not yet heard a word from D, save (through Mr Rupell) of in safe arrival at h y. I am to preach very por (and probably old) sermons tomorrow. I never moto dermon for such as you, only for the good people

at Spring - Sheet.

Your as alreado Theo. Parker.

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Grotin Convention. Grolin Convention. August 12 ve 1840. Kev. Mr Jarker. We have had already, several definitions of sectarianism. But it is useless to attempt to define sectarian. ism, until me know what Christianity is; as usiless as to define a crooked line before knowing what a straight line is. To find out what Christianity is, if me go to the usages and opinions of Christ himself, the work is plain and easy. The may of Christianity, which is identical with the way of sal valion, is so plain and easy that none can mistake it. a young man asks of Christ, " What shall I do to have elornal lefo? Matther, XIX. 16,40, The answer is very short "Keep the commandments, and when the young man asked, " Which? the cheef moral precepts were pointed out. and the practical declies of love to neighbors enforced. The same question was put to him in a little different form. a Scribe asked. "Which is the great commandment of the lan?" He answered, "Love God mick all thy heart, to, love thy neighbor as thyself: on these two commandments hours all the law and the prophets. Matthew XXII. 36, Ve . This is the Christian scheme: here its righteous ness, its religion all are here. Christianity is a divine life; a life of outrain goodness: a life of inward holiness. Dry this by reason, reason enlightened by holmess, there is nothing which jans with reason, nothing that conflicts with human nature. Try is by conscienced, Gods most intimate presence in the soul and when this light shones most fully outs the heart, you shall find nothing mong; nothing haish; nothing arbitrary in this scheme of the whole duly of man. Here, among this

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essential to morality and religion, to christianity and dornal life, not a word is said about belief in any dogmas; not a word about the alonement: the Old Destament or the New Iestament; whom not a word about baptism; or any thing retual, Christianily an-6 was a dume life, not a belief. ne is. Norr, I take it sectarianism is a departure from this simple method of Christ. We find departures even in the New nd he Destament, as I will show, though not in historical order. al I. at dead of night, the failer, dlarmed by an earthquake, asked Saul, " What shall I do to be Daved?" acts XVI. 30. 0. w The answer was, Believe on the Lord Jesus Christ, "ve; i.e. short believe in Christianity, - for the concrete is often used for the abstract, in the New Sestament, The "road of the Lord" was an 5 out, soon shoken to him and he was baptised the same how of he the night. Here, the only departure from the method of Chust, previously land down, consisted in the ordinance of baption v. 1 the being ineited on. Whush had caused some to be baptised, in compliance week the spirit of the times, and as a symbol of the lovo to hand divine lefe. But Saul seems to consider it as something of This importance, an essential matter. He was not satisfied without the sign, though he had the thing sugnified. Suhaps, how. egen. ever, the great apostle and not deem it essential; and the fact outnant that he bapticed but few, would favor this supposition. Item, then, n, is Saul's schome. We says not a rord about the Old Sestar jan nio. mont, for he east of behind him as a larr of our and death: not a word about the New Destament, for it was not written ooul save in faith ful hearts, and never, in his epistes, or elsewhere. ion does he hisest on belief on those things, deemed most issential itrary g thin by the modern church. We know nothing of the miraculous

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buch, and proclams no muche but the resurrection. Exam. in Paul's scheme, as that of Christ and we can object only to the retual observances, and perhaps even that is min how, but a symbol, and so is legitimate and Christian. 2. Nor Leter and the Just Christians departed more madely from the simplicity of Christ. Deter, who had once denied his master, during his life, misunderstanding the Old Islament, declares, every soul that well not hear that I for et (meaning Chust) shall be destroyed from among the people" (acts III 23,) and with rights Gerish narrowness, add that " there is no other name given under Neaven, whereby men can be saved, "(acto IV. 12.) rords which peem to have a dif. firent meaning from those of Christ, - I am the way, and the truth, and the life, "to. It is not very easy to determine exactly what method Setuded propose, for he laught one thing at Jerusalem and another at Antisch. This seems clear that he did not like Christ, count a divine life as the all in all of Christianily, but while he houself lived as the Sentiles, compelled the Gentiles to accept two whole Mosaich (Sal. II II) for which cause Saul "withstood him to the face Setu to seems, was enclosed to go all lengths with the other Jerish Christians, and ensisted that the old land mrachful, forlish and absurd as it was in its form, should be found like a millstone, on the disciples nicks. The mis revolting rete of the law was pelected as the point not to be geven up: for wethout this rete there was no palvation. In was Christianity, according to the Jemish Christians at antioch

The controvery between Paul and Peter (who seem

don Convention

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to represent the two Voles of the new religion) became important, and the whole matter was brought before the council at firesalin That body, like similar bodies at all times, compromised the make ter, and added to Sauls list of essentials certain others of their om, our abstinence from blood, from things strangled, and rom all food offered to edolo, of which Christ and not a word. Sand did not acquesce in this dicision except as a matter of occasional convenience, and in cases where he feared to hut the Conscience of the meat. Wonderful to tell, at this council me find inconstant Simon has shefted again, and takes dedis neth Saul (acts XV.) or if me take a different view of the chr. nology, and suppose that Seter feared them that were of the circlem asson after this councel, then his conduct was still more inconsistent; at any rate, "he walked not uprightly ac cording to the buth of the gospel", Gal. IT. 14. There was sectariamon in the New Itstament: sectariamon among the very apositio, whom my friends appeal to as infallable. The followers of Christ did not catch the whole of his spirit, and some of the apostles became byclusive, princip and mechanical. But yet they all insisted on the devine life as the one thing needful, though they added what puled their own ca 3. But in our day the departure from Christ is still more mide. Were some pentent Scribe, _ not far from the kingdom of heaven - or some failer in distress, to ask some of our leachers of salvation "what shall I do to be saved?" the answer would not be to short as that of Jesus or Soul. We would be told there was no hope for how unless he be

hered certain dictrines, he must accept the Scriptures, as

a "rule of faith and practice" must believe the world was made in six days: that man was created prine, yet fell from that pureness: that Moses out-juggled the magicians of Egypt, that prophets predicted the Messiah, who was at last, born miraculously, wrought miracles, and ascended to the right hand of God. Now even admitting in argument all these things insisted on more hus, weither Christ nor Paul nor even Itun or went the present to them.

Ton go ento the catholic Church, and are told that the Church, the Scriptures, and unscriptural tradition comprise the whole sum of moral and religious truth. Son go ento the Protestant Church, and the magic circle, within which all truth is supposed to be contained, is drawn still narrower. — You are told it is all in the Scriptures.

Now Christ said, "search the Scriptures": Paul recommends them as profetable reading, but that either litts you to believe the Scriptures against reason, I have yet to learn. The Public was made for man, not man for the Bible; but men's minds have been forced into bondage to its letter.

Our teachers of commandments will give you ask the way to be save on one Church, it is larger, in another, less. It is all the Church trust in their creeds, and not in the during life. To puch a pass have matters come, in this respect that were Paul to come to us now, in New England, it is quite doubtful, whether he could be admitted to our Churches. Her ministers would pay to him, Paul what thinkest thou of the Old Testament? He spuld reply "The

oton Convention.

to lead us to Christ. I petted that matter 2000 years ago" The astounded Treest might proceed, " what thinkest thou of the mi. raculous buck of Chlist, his miracles; his todaly ascension to heaven? Of the authority of the Church?" The aposte would part "I know them not. I never laught them to the Churches, only the divine lefe and the resurrection; these mere my docbrines. - Nese are you on your generation! Jestus thought much learning had made me made but I never heard the tithe of those things where of you are so certain, though I had visions and revelations of the Lord". The puni of the whole matter would be that the great aposte of the Sentiles, who found the Christians an obscure yearsh sech and left them a night land in all great cities _ was not with to the level of the times, and he must not put down at the Lord's lable. But this is not the most to puch a fulch has sectarianism of the Church arrived, that should Christ himself return to the earth, not stating that he was Jesus; should be live as before, and apply the buth to the times, he would be abused in our newspapers; called infedel and atheist, and only not Stoned in our streets because me have another may to theat such

ever swathed in the flesh; to redeem man, he look his stand on righteousness and religion: on no form, no tradition, no creed. He demanded not a belief, but a life, — a life of love to God, and love to man; one must come tack to this! the sooner the better.

The americans, sir, are marked for their good since. they apply this to moral things, and so far are inc.

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cessful: they apply it to navigation, and outsail other nations on every sea: to their manafactures, and areave and spin for the Unterpodes: to then legislation, and have a code that comes nearer than any other to the natural larve, which God has mot on man. It get remains for us to apply good sense to religion: when this is done, I will be of very little importance what a man thinks of the Old Intarment or the New Sestament so long as he loves man as himself, and God above all. Then the difference between the creed of Topkins and Edwards, the dogmas about the mivacles, the accusion, the resurrection, even, and the inspiration of the apostles, will be subjects of speculation for the curios but which have as little to do with our religion, as a farthing candle has well the shining of the noon day pun. If me thus apply our good since, Mr Thesedons, me have but bor things to fear, the flesh and the devil; but so long as me have the flesh on the world, and the devil in the church, there is much to fear. (Expressions of agreement)

Mr Ripley rose and said ._

servant just made by Ifr Harries, in regard to the manner in which this convention is called to gether. The has told as that he would make no enquery respecting any individual who may seek admittance here; that he would have no accusing any with a sword of lame, to prevent the approach of any who such admission. It appears to me that this principle we be carried out, and applied to the subject of the present dis

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are the Jame in relation to the Church, that they have now tun de clared to be in relation to this Convention. It us losts for a moment at this point.

a commution of the "friends of the Redumer" is called in this village: many have come from for and mar to assist at do producingo: from every sect, every Christian Connex con, with every variety of faith opinion, and character, the profused disciples of Jesus have gathered together on this deeply interesting occasion. Now who shall undertake to decide as to the claims of the members to the conditions an nounced? Shall we appoint a committee to Day who are worthy to be called the friends of the Redeemer? Thall we set in judgment on each others right to that pignificant mad? Not at all. No one here presumes to make any such pretousions. No one here, I rentere to saif, cherisher such a mich. My brother expressly des claims the responsibility of determining the question. Com applicant must decide for hunself. Every person who comes here in the name of the Redecimer profes Dong to be his freend receives our felloriship, acts mill as in our endeavors, and though me endorse neither his opiniones nor his character, is welcomed as a brother.

successful attempts for Christian Umin. We must personned the right of property in the soul of our fellow man. We must dis claim all authority our his relations with the Church. It is for him to pay, not me, whether he is a member of the body of Christ. The has the same right to claim fellowship from Christians, that we assert me have to give or michold it.

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Me have a standard by which to judge of his character; me cannot give him our sympathy, unless he manifests a congunal spirit; me cannot love him, cannot delight in his presence, unless he manifests lovely qualities; but whether he suicerely looks to Christ; whether he laters him for his master whether he belongs to the Church, are questions which me cannot decide; no man can determine them for another; each must arrange himself where he supposes he belongs.

A great advance has been made, and I do not

heartily rejoice in it, in the principles which are defended in the present resolution, and which have been ellustrated by those who have spoken in to favor. In former ages, faith in the traditions of the Church was considered essential. This was the ground of the backolies. The legendes of the priest must be accepted, or the name of balkolic Church was not vouchsafed. With the Protestant hisomation, came the reign of human creeds. They were imposed as possessing divide authority: for to was maintained, they mere the in-(allible exposition of divine buth, Nor my brother discurds the early practices of the Church: he renounces the claims of the Konish hierarchy; he refuses to fustain the imposition of a creed: but still he asserts the right of passing judg ment on Christian character, as an essential condition of the fel lorship of the faithful. He has done Pomething: but he has not done all; he is on the true road; but he has not reached to end. The has not embraced the foundation principle: and until this is done, it is in vain to hope for Church umon. We must give up our tribunals, disclaime dominion , over the soul of our brother, allow the Christian name to

boton Convention.

those who demand it as a night, and respect the exercise of the

right, although me may deem it ill-founded. It is paid that me much receive all whom Christ receives. Very mell. Not those who are accepted as his disciples in Heaven; for how know me who mell be on the right hand and on the left, me are not authorized to mark off the wheat and the laws which are growing in the Danie feeld: but me must receive all, whom he would have received on earth. I accept this rule. No better one Purely can me have I would not go beyond Christ in this matter, now would I ale short of Hind. Und whom did he receive? How that comet unto me, I will in no mise east out. The received all that came. He made no maquely, set up no examination, but gack. ered a Church on the principle that all who mished for do privileges mere melenned to its fellowship. In deser to be a lohis. tran was the condition of communion. On the great day of the feast, as Jesus was surrounded by the people who mere bearing realest from the well, he stood and cried, " of any man thirst, let how come unto me and druck, and the water that I shall give him, shall be in him, a well of water, springing up with evulasting life. Imagine the thirstony and parched sport, the way- non and distitute, the feible and the sind ful, who stood on that listening crosed, accepting the gracious invi tation. Mould yesus have stopped them to examine their claims to his fellowship? Mould be have required the widences of their Christian character? Would be have brought them before any tribunal, even his own, before he gave them the realers of life, for which their heart and flesh parted? Would be not have sand rather " Come unto me, all pe stricken and weary ones;

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nimin u to for your moes: come unto me, and I mile give you pest.

How was it in the church formed by Christ himself? Shough my brother diseards her archees and tradition, I cannot but think he has unconsciously utained pomething of then requisitions. I fear he has not get laten his sland on that broad platform of individual liberty which Christ occur peed. Why should me fear to stand when he stood? Why should me adopt a different legislation for his Church from that which he sanctioned by his example? I ask not what was done by the successors of Christ in any age. I ask what he ded himself. When was the first Church formed? Was it not begun, when Arras said, "Behold the Land of God who takethe away the Sins of the world," when the disciples said one to anoth er, "We have found the Church." Who was admitted into that church? Who were received by Christ as his professed follow. honored name of his disciples? Not surely the spirits of just men made perfect: not those who had enjoyed a deep religious experience; not those who as yet had received any thing like the fullness of the spirit of Christ, all who obeyed the eall of Jesus, were welcome; all who wished to join in the company of the faith ful were admitted; not even Christ him self made his judgement of their character a condition of his fillowship. He knew that no that Church he had a dita, who ded not comprehend how, and who would don't know with curses; a James and a John who were dreaming of earthly honors, striving who should be the greatest in his Kingdom: a Thomas, whose mind was darkened, and

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whole faith wavered litt the last; a Judas whose lust of gain would lead him to betray to the precise the blood of his Master. Did Christ fait to recognise these as members of his Church? Did he drive them from his every and welkeld from them his fellowship, because he did not approve of their characters? We know that he did not. He gathered them around him; he respected them freedom; he was patent with their facility; and wen at the wing last, when the dark how was come, when the hand of the traiter was stretched fath in hy provided free hand the did not spine of love, he did not spinen him from his presence. It allowed him to sit at that frast which has since teen quarded with such form dable restriction; for he came not not the world to condemn the world or his disciples, but to give the world to tall who loved to him for help.

And shall me claim a former which Jeans disclaimed? Is the disciple above his Master? I trust that we shall assent no such unauthorized pretensions; I hast that it whale be faithful to the example of Josew. God forlid that we should set in this assembly, to make our find judgement as to who is a Christian the list of admis-

prois to the Christian Church.

Besides, it President, consider the exceeding difficulties of such and attempt. If me wish to erect a tribunal, no had better restore the old one. We shall find it a graver matter to fuage of a man's claim to the possession of inward holiness, which is the essence of the Christian Character, than of his adherence to a prescribed confession or creed. It is easy to ascertain whether one receives the Shrity Ame articles, the Heidelberg

Catechism, or the Westminster Confession; me have only to lake his own words for that; but horr aim I to know in a given case, whether the character would be approved by Christ? I look only on the outrand appearance: I see not the heart, I may be deceived. I dane not anticipate the fudgement of the great day." Who will presume to do it, that is conscious of his own fallibility? Who will make his own erring judge-ment the plandard of admission to the privilege of the faith-ful?

1 Jut, it is said, unless me make our impressions of charac ler the lest of fellowship, me shall suffer from the presence of the unworthy and maked, De A so. It is better to incur that risk, than to assume un unauthoused control over the soul of another. It is better to be in peril from false brethren, than to debar one sincere disciple from the visible fold. We must hust to the efficacy of moral appeals, the magnete influence of a holy example, the diffusion of the spirit of Christ in the hearts of his followers, for the purily of the Church, rather than to the reports of committees, or the votes of a majorety. They must come to gether as equals in the Thurch of Christ disclaiming authority over a Ingle member of the royal presthood, not presuring to make our judge. ments of a brother the means of his privileges, or to his one Muster each must stand or fall. What if the unworthy do orma within the pale of the Church? In Gods name, let us me come all who even seek the presence of Chust. Let us te. feet no one who even mishes to come to the foundain in which he can be cleanered from his ons. If he thinks to find the fountain in the midst of the Church, let him come,

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nd

and be made welcome. What was the Church designed for? To be to the world, in the personal absence of Christ, what he stas. when present. It is installed in the place of the meek and loving Redeemer. It should reiterate his words, proclam the downe encouragements which he uttend, receive within its bosom as he did, the frail and erring, the lengted and forsakon, and find up the rounds of their soul in the soft est talm of hely and love. The shepherd of the Poul" anso tenelow, " should watch for his flock with all a fathers care and all a mothers tendences " This should be the spiret of the Church. The is the parent of the fallow and the weak; she yearns with desire and hope, over the few stained and Juffering, she would gather every lost and orandering child of humanily mik in the refuge of her healing and hospitable mongo. Shall she drive from her presence me who looks up and solicito her mater. nal smele? Shall she riject from the family circle the produgal who comes to lay his miseries it her feet, and seeks in her gantlo persuasion the power to resist the enemies of his Doul? I ask of there is one here, who bears a mother's heart, that could send a feeble and wailing child from his door, because I was the Pubject of infirmity? Would you not rather church Amil more natchful care than the rest? Let the Church yercese the sympathees of human affection. Let it bust to love, not to constraint; let it not dare to invade the province of personal conviction; and in the freedom of do members, A well find the su rest quaranter for their purely

aresatisfaction with the religion of the age. This crowded meet ing is a sign of it: faces that have never met before, now look

on each other in friendly consultation for the advancement of practical Christanity: not a week elapses that havings of new friends of reform are not trought to our ears; the larnest expectation of our land is mading for the manifestation of the son of God, there is an intense and vital craving for truth, free down, holiness, for the realization of the spirit of Chust amidst the deep corruption of society. The present aspect of the Church is one which no intelligent Christian can continuplate with out great porror of heart. It has been said here to day that the most fearful enemy of the poul is the devel in the Church. I know not how this may be. I bring no change against the mother at whose tosom me more mused. I ulter no demenciations. But I do ask, Is the spirit of Christ visible among us, when me meet on his name? Is there a Church in the land, which, if the question were to be decided by a thor of hands, would melcome the Redeemer to their fellowship? Why, then should me strive to retain a position from which so much injury has arisen to the cause of religion. No. Let this attempt for Church umon be founded on principles of thorough reform. It us not look for safety to the organization of the pash. Lit the plandard of ine Christianily be reded, and freedow proclaimed to the end of the eart.

The salvation of the endividual soul must be the from. enent object; the security of each on the liberty, the mone independence, of a man; this is the great boin to be sought for by the disciples of Christ nothing can be compand much it for a moment; for what is a man profited, though he gam

the whole world unless his own ford?

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we can prish none to succeed, which is not founded on the secognition of the largest freedom of the soul. No reform will be effectual that adopts a love standard than this. We must repute ate the right now, hereafter, and forever, to tring a freeman of the Lova before a human tribunal, as a condition of injoying the fellowship of the children of God. This only can meet the dission which every where prevails for a highly and more glorious manifestation of Christ. Until this is done, no been man will mish to enter the Christ, Until this is done, no been man will mish to enter the Christ, and sacrepie the holiate privilege of his nature, the independent freedom of his own mind.

Mr Parker

Diberty: but this resolution gives purmission to any individual to infringe that liberty if imposing a lest.

"Resolved - That for an individual Christian, or a church, to require more of a person, as a condition of his or the fellowship, than what they seem necessary to salvation, is an assumption, unmarrant able in its nature, and schimatical in its tendency.

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Mrs Hearse.

Will the Tresident Suffer me to speak as I feel. What I have felt and been through well come to that point. I was converted note the spirit of Christ at trielve years old. Then I was fee undeed. I loved that spirit wherever I ound et - in black or white - rich or poor high or lov. I formed a Church; and they poon gave me to understand that I must love the members there a little better than those that mere as truly members of Christo family, though not of that denomination. This feeling to love all that had the spirit of Christ, did not sent them. But I stringgled along. I was put down by a preacher in my own fathers horse: - The I stringgled along, but I felt as of I could not always be unow that bondage. I soon felt as if I ought to ask new dismission. They loted me I could not be dis. Aussed to any other denomination, but I must to the free-mile Daplisto. There they lota ne, I should be just as freely go out, as to come ind: that that had no creeds. When I first Jouned them I felt as though I was fee, but as members increased, then Deened a little less rollingness that this should come and go according to their on views of the leach ings of the purt. I have Dence felt it to be my duly to come out wholly from wing visible church. I think the Kingdom of Christ is spiritual, and I hoped that my het new here would have seen that they can be enabled to live in this made world only by relying on the Christian spirit alone. I have come a hundred mules to this convention; and now I feel that I must warn my brethren who are for building up Churches in the gight of new, that the things

Groton Convention

that are seen are temporal. It is only the things that are unseen that are dermal - I did hope my brethrow would have known and understood this. For my seef I have decided never to frin any company that assemes to judge for one, or to stand between me and Christ. It is my right to receive my rule of duty from him only; and God mile help me, if I assent my rights. Iful a fear that sectarismism will arise out of this anti-sectarismism, as it is called. It has been said heretofore, that I do not believe in the lokuch of Christ, because I as not count that a Church of Christ, which is under the dominion of men. But I can at any him approach my Tord's table. He welcomes me there. The looks only at the heart: and mere outrand things are with him of new effect.

a heinous offence for a minister of the gospel to support huiself otherwise than by preaching. He write no doubt permit me also to quote "the apostle," who held a different opinion on this point: "I have coveted no man's silver or gold, or apparel, yea, ye yourselves know, that these hands have ministered unto my necessities "Le (acto XX. 33, 34.)

ficient, to rely on Jesus for authority in Ecclesiastical matters, but prefers the authority of the disciples to that of the master, if I do not misapprehend him. The thuists the apostles were the "foundation of the church". Now Paul thought otherwise, for he says, " Who there is Paul, and who is apollos, but ministers, (i.e. servants,) by whom ye believed? I have

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Ilanted, apollos watered, but God gave the increase: Po then neither is he that planteth anything, nor he that watereth. Other foundation can no man lay, than that is laid, which is Jesus Christ." "Therefore let no man glory in man, for all things are your, and you are Christo, and Christ is Godo" (I Cor. III. 5.8.40).

again, my worthy brother assumed that the apristhes were inspired; this will be granted on all hands. But he assumed they possessed a perfect and infallable. insperation, which cannot be granted. It must be deried that they had the inspiration requisite to make their masters of conscience, reason and faut in all coming time. I dery that they had this inspiration; or ever claimed to have ct. If they had this inspiration I may be proved from the New Destament, or from Done other pource. But the authority of tradition, oral, or written, does not establish the fach. If me look at the New Vestament, me find no where any claim set up by the apostles to such inspiration. But puffrom g thing mere too modest to claim an honor they really disered. Let us look at the facts. It can be shown very clearly, that that men not thus inspired, perfectly, It as to be in capable of mis lake. If thus inspired, that must have agreed in dectrine Now it is quite plain they did not a gree. If they men thus inspired, why was the first council at Jerusalem called to deliberate and decide what should be done? One man perfectly inspired, needs no counsel, but is med as a whole synod of inspired men. I dony not that the apostles mere inspired like other good and meso men, in

Groton Convention

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never to commit a fault. I do dong that they mere so inspired as by God to dissemble, or Paul to crosse alexander the Copper-

less pransficient than touching, compared the Christian Church to Samson going down to Timmath, and slaying a Lion. I mish he had carried out the comparison, it is quite filications and suggestion. Samson was a Nazarito from his hish as the story reads: his locks more not to be shorn, nor was strong drink to pass his likes: Is long to he obeyed God he has invincible. So is it with the church: Is long at it was here to the Sam of God, so long was it vivincible, but when it yielded to that Selitah of a Gerrish organization, with a last forporer over mois freedom, and drank deeply the move of friede, and forgot there was a God, it was shorn of the locks of its strong the stress were put out. Itself bound to toil at the mile of its enemies, and happy mile it be, if it destroys at last the temple of its foce.

There have always been inspired men; in all times, in every land. The line of Oposiles reaches down through all the ages, The tide of inspiration sets through the world and such souls as tuma and Solon, Moses and Solomon, Saul and John have drank largely in the Holy Spirit; and each, as he appeared, was seen in conflict with the age on which he shone; and each was seen in contact and rejected of those whose selfishness of scured their vision; inteach, in the after age, came to be thought

a demi-god or an aposte, by those to whom his teachings new found to be a blessing, and then his must works became injunctions, from which it was hervey to dissent; and his most carcless moder of life became the statute land for the lives of markind. Hen organized whom then; and then the sport of a how lefe began to dee out. of human Duffering for comfort, and found it not: but still in their distress they havered around the lefeless mage, as one have seen orphan gerlo cling to the gar mento of their dead mother, as if these poor relies could stell give sheller and consolation, Then came Jesus; and his was a larger soul. The Dan all through the conditions of humanily. We saw the poor suffering - man fallen and the yoke of older time pressing heavily upon him, so that he might not rise. And Jesus said to him why do you not look to God? Why well you go back to Moses? Here is something greater than Moses. Why will you talk of Solomon? Of greater than Solomon is here. Why cling to dead forms? Why not bust to the living Spirit? Why not latte religion at first hand? And then they creed out against him, for destroying then religion. Why do you not fast, they said, and why do you not prach Moves? And he expliced, Why don't you put new mine nilo old bottles? - because the bottles mell brush." In had not come to destroy, but to fulfel. The had nothing to do with their organizations. The let those who would not come out of their shadows, let there. It came not to lear down thus cherished temples, but he know that they much full

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holon Convention at the voice of teachings like his. And ever, when the how man appears, the false ones desappear before him: and when Jesus came, the dweller in the old order of things, shreeked and fled, like onto and bato at the coming he of morning. Ut only thirty years of age, that scourged know and put him to death. But his huth lived, and drill in the hearts of three poor, plane, humble fishermen, tell, through then Hood and pacrifice, Christianity came to be accounted a peligion: and its votaries ment on spinding and being spent; and min gathered themselves every where together in its name, at Thesus, at Untirch, at bounth, and at Kome; till from thence I ascended the throw of the world; and cities and broad realms but beneath it's and the love of pomer quenched ets first how Sport: and now me hear men latte about do doors! and quote the 18th chap. ler of Malther ! a church! why, what does church mean their Simply a gathering of men! now can you find and mentron of a church in the sense in which the word is now in dustood, in the whole range of Christian Siturature, from St James to Seldebrand. What is the church more, Mr Tresident? Saul says, "Where the Sprit of the Lord is, there is liberty. But when the spirit of the church is, there is slavery! The Tody Spent pays, be a true soul! live a divine life! The church domands a belief, and not a drown life. The best men come to her, and find no life - no porer: The President unnounced that Mr Sarker's him had ex190 Channing M. J. To Millians J. Channing. Woston: West Roxbury 24" fan. 1845 Dear Si, I thank you for your noto which was handed me in Poston by the driver of the coach, It was doubly release because it came from our I but slightly knew, and that one the for of Dr Channing. I am glad to fer a sport like the father's resting on the son. I entended before now to have conferred with Mr Clarke - on this matter of the exchange. But I am ell of a cold, and its attendants, so that I can't lecture or speak alond and keep within doors . Normen I shall see him faturday I hust, or Friday of possible, Do not fear that I shall wer be false to a principle I feel is two. In a moment of meakness - I know I mught betray a noble Idea - but I bust I could not do do, deliberately and consciously. I can't say to the church of the describes "gendemen, I feel the doctrue land down by Mr loves line, but I see you are not able to bear the and I shall not maste whom you anything so precious as a great buth. If I mere to decline this exchange now - I would not only be treason to my conscience, but would be also the expression of a degree of contents which I am not capable of feling for the very lorest of men. I always looked with much interest on the formation of this church, and

have often defended eto pastor from the charges of his

Trother clargy men. He and I deffer no theology, as

Channing Fr. Is

1845

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all more must do if they think, but I am conscious that me agree in Keligion: agree in Christmanity. I am the more glad to exchange with him on account of our disapreement and on account too of the attention drawn to this matter of ministerial intercourse. I am sorry to occasion Mr. D. any brouble _ and to create such a noise in the world, as I am innicently made to do _ but if it covers of driving and saying the buth in love, I know that the final issue will be good. Unless Mr Colarke is desirous of annulling our agreement, I shall most certainly exchange, if I am well enough to speak, Whith thanks for your letter, I am,

In cerely yours This dow Parker.

Im I Channing.

I am sorry I cannot often see.

Dear Sir,

Nest Korbuy 30" Can. 1845.

Jours that on the title - page what you suggest.

Jours that on the title -page what you suggest.

Just Channing Eng.

his

Poston Def april 1848.

Dear Si,

In 1841, I borrowed of your father his copy of Origins morks - (ed. De la Rue, 4 volo. Fol.) mith pernewsion to keep it as long as I wanted it. Tresently after your Father went to a better world, I called to see your lister, and mentioned the fact to her, and requested permission to keep the worst a while lon. ger. You may be surprised at my wanting it so long - but puch orere my studies - and Duch the in terreptions to them . that I could not easily do with. out it. I have an edition of Oregin of pray one, but without notes or index, If you soill allow one to keep A tell about the first of June you will much oble . me - and then I mee return it: or of you require i now, I shall presently be returned. I mentioned to Mr Dudekoper at some place where I fam him, .. Canada I think , that I had the only you sheat of but he is mistation on setting it down at Devolo. Thease let me know of you would like to have me return & emmediately, and I mile do so. Sours huly Theo. Parker.

M. I. Chaming Esq.

Channing Dr. F.

Doston 14" april 1853

Dear Mr Channing. I thank you for giving me an oppor. lundy to read the brave and beautiful letter you mote to Governo Kossuth. It was worthy to a company the Books which went with it. I wince on the brave sport which appears in your opinions about america, and about the condition of society throughout the Christian world, and bush the time well come when you can more more patrofactorely than now in the allempt to walve your high ideal of Doual life. It is a hopeful time to work in, already ore can manufac. here lightning to put out accidental fines. I do not despair over any social evil - "There is a good time

buty yours Theo. Parker.

Dr Om It Chamming.

Douter 30. Oct. 185%.

My diar Dr Channing, In your little Voods on Med. coal Electricity, you do not speak of cases of Scarlet For - I think . Now Dr Dance Fartier of Williams tota me that he applied it to fuch cares - and for fox years had not last a patient. We applies to also to Erysipelas met success. as you are preparing

194 Chamming M. Fr

you might perhaps like to puthish pour of his cases. Some thankfully Theodore Parker.

Poston april 1. 1858.

My dear Chammy q. You will excuse me for morting a serious letter on this day. West I must thank you for your valuable and enggestone letter, as kind as it was also once and thoughtful. I think I assent to every mord in A, The ceclier astic Idea of God is inadequate to the grants of the Individual, and also of Society. The Individual is only to be developed in connection with other Individu als - the highest individuality can only come as the last result of the highest pociality. But the one in plus the other There is a gradual Trogress in Man kind torrando each - I think as you suggest the growth is regular as that of a plant - or the for. mation of the Earth doelf. There are general great difficulties to be overcome - One obolacte to our advance is the halse I deer of God; another the presence of Slavery; a third the Tales does of Moman. We must overcome then all - Shall over come them all. Men had never so fair an apporlunety for most at the great problem of human erug.

Shanning Dr. F

ress as now in United States. There is something for us all to do, not only negatively but positively quite as much. With thanks for your letter, and many another thought besides in other times, believe me

Theodore Tarker.

130 ton 12 Sept. 1858.

My dear Dr Chamming, I thank you heartily for the Siries of the two Mathers. I did not own either of them, and both are now vare and costly Ports. I shall value them not only for their own sake, but for their association with your Honored Father, and the last not least, because you gave them to

Your faithfully, Theodore Tarker.

The Ricord of the Vigilance Committee, I place much many pinilar Documents.

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196 Willings J. H. To Goseph A. 1 Billings Eg. West Northury. Mass.

Dologna 16: april 1844.

My dear friend Your relcome letter came to me a good while ago. You did me great injustice in thinking I laughed at your attachment to political affairs. I never thought you more nothing but a whig. I have thought sometimes that your niglected your om good sense formetinces to follow, or at least defend a doctrine of the whogs, which I could not think received the Sanction of your conscience. I think me live in a time, when it is a mans Duty to attend to political affairs. If good men niglect then country, the bad will have it all to thomselves, and a fad time me shall have of it. I hope you will do much in the coming election for I know it nell be done with a pure snotine and a high aim. We certainly have much to fear, not so much from a Tariff-party, or an anti-Jariff party, as from an ignorant people, and corrupt leaders. The strength of the country is such and the energy of the people so great, where such opportuncties are lift for individual freedom, and enterprise, that neither John Tyler nor John Calhoun could do us any great harm in It years; but unless me become a wiser people and a more moral people, me may your over the dream of governing ourselves,

Cillings J. A.

and be puled by Daymets and a disput. The lite that I can do to aid the country therefore mile to rather in attempting to promote education - intellectual moral and religious education - every where and for all men, than in joining in all the measures of either harty. I am porry to say I am patrified of the corresption of the leaders of both parties. I don't know which are the worst men - I should note mik the whigh party for I think there is the least to be feared first more.

Sow did not tell me that Dr Talfrey reas sucretary, of State" God save the commonwealth of Massachusetto!! as the proclamations have it. It would not be very surprising if Branche Street sent another minister to England. Dr Talfrey has not so much eloquence as Dr Everett, but perhaps as much talent, and in regard to sincere patriotism — I should not like to findge between them. I think my seales would be too rude and cluming to settle such dilicate distinc-

Do lite me what the Segislature of Massachuseus has done, I only hear of the protect against the annexation of Thas, and Mr Mannis School Report. By the way - I can't believe Jexas will be added, with Slavery, old Johnny 2, is alwe yet God bless him for his good deads!) and I can't believe the nation sleeps. I find too that even the redoublable Daniel Webster has made a speech (I hope not

after downer, a gainst Dixas. I have that balhow is Secretary of State - I would rather have seen Webster again, to seldo the Oregon question, but perhaps it would not do to give how a chance to put new laurels on his head. I read the other day, in a German Newspaper, that when the Ittigate which brought Takenham to New York, fred do Paluto, et could not be returned, for, as the newspaper said "the americans none so fall of trade in Stocks, of cotton Speculations, and other Spartan and old Koman edeas, that they could not think of the Palute. I risk you could look about Kome a late while, and see the clumsy arkward way in which every thing is done. I never saw a people apparently so idle as these thomans You can't buy a good hat, a pan of phois fet to mear, or even a pair of partatoms made by a Koman. all the best of these are from the hands of foreigners. But they cut Camers, and make mosaies with marvelloles pkill, and with as man. vellous cheapness. Son could buy how for \$ 2.00 what would cost of 10.00 in Boston. In all the fine arts they excel; in the useful they fall beneath us. They have a place called the Kepa Grande when there are usually about 20, or 40 nasty look ing sloops of about 50 lows buther young together. a New Yorker had been some days at Kome, and an Station asked him, of he had seen the ship

Billingo J. H.

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le!

fing, and took how down to the Repor to show him the vis sels, knowing that he was interested in commerce! The beggars are netoterably numerous in all the streets; yet a most ample provision has been made for their support by the liberality of good men, who have left large endomments for that perfore, but their money is wasted, spent in masses for the dead, in the support of Questo and Nuns, and the more, a good deal of A goes into the pocket of the Tatrone of each particular establishment, who contrives to grow nech at the expense of the beggars. No public return is ever made of the Jewances of any thing at Nome, so the people are kept in ignorance of the state of affairs. The news. paper of Nome letts the public, ecclesiastical and antognarian news, that the Tope ment yesterday to such a church, or as they express it that "The Noliness of our Lord was graciously pleased to visit the church of - tede." If litto also of each old loub that is discovered any orhere, but nothing of the movements of the day. Horiegon Journals are stopped at the S.O. of they contain any thing naughts. There is a hell in Nome, where they say It. Teter was crucyfued: they add that the sand of the hele was black before that event, but afternandes became instantly yellow, Whence they call it Montonio - Gold mountain. When the Tope is going to ride in state from one Church to another, they sprenkle the sheets which he is to haso through, with this sand. To you always

know where he is going if you follow the sand. The noncence of the Carholic Church is northere mon apparent than here at Kinne, but at the same time I really believe (and always thoughts that in no church is there more real picht, charity and holiness, than in the carholic, and in none es it more honored. If course if one differs from the doctrines of this church, I treats him as all other churches teat such as deffer from them. with hard words, and hard blown when they dans (ay them on.) I think the politics of Time, would not please you much. There is no freedom except to hay laxes and attend church. It would amuse you to see the looks they work mile with, and the way they use them. It is really funny to look ento a shvemakers shop, and see the clumsy tools and the cluming disposition that is made of them But one thing would please you, and that is the beauty of the mornen! Such eyes, such han, such complexeous you see nowhere else: then too their forms are much better developed than with us. Wet I am gorny my hapen is so short. Remember me to all your family - in all the houses country and town. I hope your mother and out Covery continue mell. I'm my special love to both. Tell good My Keith he has not answered my letter yet, but I shall write

Francis & To the Rev. Convers Francis. Watertown Mass West Koxbury 14 May 1838. My dear on. I should have uplied to your kind letter long ago, but I have been living in hopes that I should meet you in your proper person. But I could not find you last Thursday, and Monday I thought I should furely eath you at the collège Tobrary (where I was all day) but you did not come . So I must write what I would much more gladly Day. Touching the matter of my grand-father, I shall he very glade to do what I can , and to do it presently I will go up to Dexenglow and other places, the last reck he this month, and collect all that can be found relating to how. I do not believe at will make more than 8 or 12 pages in the volume, though I may run to truce that amount. I brish I could ever dream of approaching to your flattering Juggestions, in another part of the letter. but assuredly I never do, I am astomo had that you understand me po lette for I thought you kner me pretty mell) as to form such an opinion But let all that pass. You Tupley gays you are reading a book of one Richler (puhaps he is not a true Judge) who denies the immortality of the son In A thanks Mr Hedge is disposed to think Kichle in the right! This founds alarming. What a strange Idea, a chrestian minister (a theologian)

Francis 6

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maintaining that the soul is not immortal! The strangeness is still further enhanced when it is remembered that this author is a German. They seem born above all doubter on this subject. The need not be surprised of some of them denied the mortality of the body, and gravely maintained that death, and the dissolution of the particles, was no proof of the bur mortality of the physical piplion. Christianity seems in a queer Plate en Germany. There Days, Chint has always been, as he was on the cross - between two theeres; the Church and the State. Theology Reems to be in a Dirmlar position between Strands and Richler. One denying the personal existence of Jesus: the other denging the Douls immortablet. I rould not this subject of Immortality be a good one to speak about at the meeting of good men and true next Monday? It would be instructive to hear the doubts of its thinge upon this fubject. Even George Ripley says he could Derear to the exestence of a God; the fact being in pleed in his own consciousness - but he could not take the oach as to how own immortality. Incontestably the dogma has led to much superstition - but on Irhat grounds es it to be assailed? The fact that mans body dees can be no argument in this question, can it? Ithen you have done with the Volume I shall be happy to take I and I have if Replus conend. But if any one ilse desires it, pray let them have I.

I have found a great deal of matter water water to the origin of writing, The Jubject seemed simple and I was such a dunce as to hope to selete the whole matter in a couple of neeks. But it mile Take till midsummer perhaps, I have to engune ent the history of the art, in three countries, breece Palestine and Egypt . Perhaps , India and China for Mr Rekering Days the Chinese, there is no doubt, mote books 2000 years 18. C.!) I cand and any moeting before the time of Then the coms are to be investigated, for letters are perhaps older on como than in books. But I can find no trace of letters in asia before 600 before B.C. The old Inscriptions are to be laken up, and thus far I have found nothing older Inmument, metter alternately than the from right to left & vice versa. This cannot be older than 650.18.C. if so old. It is amusing to see the dogmatic positiveness of some of the English strictures: one of thom says they more discovered 2.619 13.C. The talks as if he had seen Wernies and Jant, and looked over their shoulders as they mote of for the first time. I have wretten all sorts of things in this letter but a trust you will excuse ch:

Yours buty Theo. Farker

Francis 6

J. S. Horr are you going to Medford? If you are going alone I should like to ride with you, since I shall have to go to Drighton that day with one of my neighbors to get a corr, and then I mile slop at Newton over night. But if any one was going with you, or if my viding with you, would be the least inconvenience, I will not go, but go in my own chairs. If it will be perfectly convenient will you please to mile be perfectly convenient will you please to mile me a line, and if it is not I shall go alone, and so miss your convenient pation on the road.

My dear freend,

I mish to tell you hor much

me some all delighted with your The Peta address.

I wonder you did not comply with the wishes

of your freends at the time and print it. It is

so nich with noble thoughts: Is ship is that calm

classic Obyte, which is rich without ostendation, and

classic Obyte, which is rich with famile to be so. The

for our of your best things - that I have ever

seen. It is so very vich. But I will not put

you to the blush by "praise to the face" for give me

for having down so. "Sour last very welcome

letter has set me to thinking again on the me merous pubjects it speaks of or hunto at. With re. gard to the passage in John VI. 6.2. I find Still some difficulties. If this were the only passage of the kind on John, I could easily ex plan the moras ava Baivovia o nov yor To TISOTESOV, as an Euphemism for aying. Now of the commentaries que it this meaning, so for as I know, of cepting the unknown motion in Eichhorn's allq. 19th. VII. 10008, who refers also to VII. 33. while Christ indullit word to his death and speaks of it "as going back (VITayerv) to how that sent him. Taking this vierr, the passage in question involves little difficulty. There was a common (?) belief in the pre existence of pouls, as it appears from 1x. 2. and Jesus was the common language, and ealto death or return to the place when he was before. If I had a lettle of that learning our Suman friends to much abound in I could cité passages from Pythagoras and Plate, and many others, perhaps to prove that this mus a common form of speech I won an of has not collected such passages. But there is a dif ficulty in supposing this is the time interpreta tion. There are go many hassages in the Johanne medings, which seem to suply the priexistince of Jesus, that the shifteest unda

Francis 6

nan can searcely explain them all array, though he may well mough dispose of each Ingle case Such are the phrases of being sent, that occur so often in these mitings, of bring the only on that has seen God, and declared him, that he came out from God VIII. 42., that he is from above, that he came down from his father. Now I find it difficult to interpret all these passages, and many others like them without supposing John thought, Jesus Church had existed before his intrance into this world. But I find it equally difficult to reconcile such a belief with other parts of John's mitings. There are no allusions I think to the priexistence coming no hait of it in gospel 111. 13 John says that he came down from Heaven, but in the same breath, adds, that he is in Heaven To I am still in a strait betrigh them" " There are many things that pursle me no John's mi. tings: amongst others are these. He makes Christ pay all thatener came before him, mere Theeres and Robbers, which seems Scarcely to con respond week "I came not to destroy but to ful fil". Ugam he makes Christ talk udales to the people about his connection with God, so that one is not always astonished that such men as the ferro took of stones - the words

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are so easely musunderstord. In his 1st Episte III. 2. I suppose he refers to Christ, does it not? The connection with chap. II, demands this construction, but a clumy reader might Unito A referred to God. The spirit of all Johns mitings is beautiful, the spirit of Christian live. The has much more of this than all the others, has he not. Do you thinks, Mr Francis, after all that can't and superstition may say, that the aposites undistrid Christianity as mell as some in these times? Terral other matters on your last have interested me very much, and since this is only the beginning of a regular correspondence, I hope there still be from for them some other time. (Do mete again sohn you have a lusure march. I will hand you I drome on last och the Lecturo. Thould you like an exchange the H" Sunday in Jan.? I should like it much. With great regard Your buty

Theo Parker

Saturday Feb. 9- 1839.

My dear Friend.

I inlended to have written a great while ago, but having seen you several times since the receipt of your letter, an answer was not "got written. I but to waste no more time in excuses, for an excuse is good for nothing, unless it is a justo fication and then it is not an excuse) your let ter shed much light on the passage in question, though I am still unrilling to suppose Jesus ever spoke or thought of his own pre-existence deffront from what me say of our own pre-existence We are all odoyob, and are all older than abraham": conceeved muraculously; lempted by devels too, if not quarded by ungels. But let us Suppose I was distinctly clear that Jesus Christ laught this doctrene, but that he had a conscious pre-existence before he came into the body, though he had forgotten all his experiences in that white Should the believe him? No. We should day A was a Jerrish notion like the doctrine of derels, possessions and the like: do me should, very naturally, say he was mestaken. We do the same thing nor, in a different connection. It seems to me, most of us bet a false value on the more tings of the New estament. He lake them to be our plandard of life and doctrine, and yet

probably no learned and free christian thinker believed all that is contained in any miles of the New Destament. Ino Evangelists evident. by believe the miraculous conception: all perhaps bredited the popular notions about "possessions". Malther, Mark and John do not pay a living dove descended on how, but Luke does part it ban there be any doubt the first three Evangel. ests, supposed that words mere spoken in an articulate voice announcing his acceptance muk God? Certainly third can be no doubt that they and the Savious houself as mell as I and and Seter mounders lood passages of the Old Destament, and misapplied them. No doubt Saul thought he san angels. I don't believe Suke thought the Damascus journey a natural offair; or that Saul thought it has less than onivaculous. Peter and John need no he mentioned, and till less the effecte to the Tebrero, for in all these the incongrueties are more remarkable perhaps, than by the other parts of the New Destament. Nor of the New Des lament is a standard of life and doctome to in and me, me are bound to believe these state ments, (if possible). But me do not believe them. This to all right. But the people believe them, or think they must believe them, which is still morse. Now as you said the other day, hom

Francis 6

different the Poble as you studied it at home, from the Wible, as your parisheners levelend to it, at church? Is I necessary there should always be this clirical view; and this larcal-view, so dif firest from it? Would not the people be better, miser, and holier, if they were emancipaled from this sluped superstition, which now hangs like a mill stone about their necks? It seems to me if the true inspiration of the New Testament was understood, I men could read it, as they read Plato, or Seneca, (not that the Nerr Jesta ment is not incomparably superior to them) they mould be more enhablemed, and inspired there by! I lake I the main difference between us and the orthodox, is not respecting the dodring the trivily, or total depravily or the fall, or The tion for me all agree near enough on these points, and believe in " Sod the father" - in revelations in man, which is the Son, and in revelations to man which is the Holy Thurt to but in respect to the Scriptures. The bethodox place the 19 ble above the Soul. We the Soul above the Boble. They lill us that when you and I were born, all revelation was at an end: all the capital proces of humanely weekdram before our line; when me go up to the bar of God, and ask for our met they pay, "you have moses and the Tropheto, hear this. In short they say "the

canon mas closed before you mere born, you are to study its letter, to get out do spirit, - that is all". We do not believe this platement. Is per. dation at an end? Is the Bible better than the Soul! The Windro part that of his Neda: the Mohammed an of his Koran. But if the Christian pays po, he - dies: for Christianily is the religion of freedom. So the fact that me always lake texts from the Beble; nad its good passages, and pass over do objectional clauses, and alliconse or anhigher since to passages lends to mislead men, as to the true nature of the Book. (Do not suppose I have any disposition to undivalue the Deble. I only want the people to understand it as it is. I remem. ber lalking with old efr John Richardson about the Bible once. He paid he had recently send the first part of the O.J. orgain, and he was parry he had read it, because he could not believe it, and before he thought he believed all. Set any pober man read de Wetter Biblical Dogmatics, and he will be astonished to see hord many doctrines are lought in the Beble, which onlightened men count believe. I must think that ling and by centuries hence the O. J. well be dropped out from the church, then the A. I will follow, or only be used, as we now use other helps.

Francis 6
I can't but mish with you, that Jesus had written his own books, but even them, they must have contained some things weal and temporary.

I had a great many other things to pay but must leave them now.

Bours buty, Theo: Parker.

March 22- 1839.

My dear freund. In your last letter you confilain. ed of feeling stuped and the like. Deaven send me buch Stuped moments as suggested your last letter. In it you ask certain questions which I mish I could answer. You ask about the meaning of that troublesome little word aviare. My Sexicon (Jassows last edition) translates of entheaty, pupple cation with leave, and derives of from aviou ar which in do secondary use, means to cry to, supplicate &c. (I wonder hon A got that sense, for elo etymology would make A mean to oppose, um foul of and the like) Jasson horrever only cites this passage, in Electra, for arrand, and says Thoman admetted A to the lext but it is "doch noch sehr zrufliches grot". Speaking of one Greek Joch brings me to another. What is the best edition of orifides?

whenlest at Glasgon.

Little and Brown have one printed at Glasgow, 1821. Sqq. gool. 8. Is there one better? I can get that for \$12% a great deal for a poor scholar. but searcely too much for unifides. Son say some thing about that queer slory of Urchimedes and his burning glasses. The story itself is not fresh in my mind. But still I think the generale of It is, that he get fore to phips some distance off with convex mirrors, I remember reading some where perhaps in Triesthy's History to of optics of Jone experiments of Mr Duffon, who set word on for at the distance of more than two hundred feet, and melted lead at 120. But he used plan merrors inclined to one another. I don't believe convey turners would act at a distance. as good fortune would have I dopened a book a for days ago, where a passage mus quotest from Quelens, treatise on the discoveries attributed to the moderns. The thruke this plony of archimedes credible. So ded his Master Leibnitz, who seems to thinks archimedes knew as much about mate ematics, and mechanics also, as I himself or any of the moderns. Can you tell me how those strange fellows the Egyptians horsted the slow to the lop of their pyramids: raised such columns as Tompeys pilear, (15 feet in Diameter an go feet high,) to pay nothing of their lemples, of a single stone, which they carried for 80 miles Grancis Co

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I almost doubt that me could do it in these times. Can it be that any useful art ever perishes? Geneus Reems to weet the world periodically. There seems to have been four periods when as tishe genus visited the earth 1. In the old Egyp hav age, about 15-17, continues 19. lo. 2. ch the Etruscan period, about 6-8-15. lo. Then in the time of Thidias, and lastly in the time of the great Station and Welch masters. The true Christian school of art, I lake it, is get to cone). But the muchanic arts me should sup pose ded not depend on "angels visits". Horr is A thou, that any art is last? I mish you prould lett me what you think of the credibility of Champollions chronology of Egypt? He make it appear that writing was mele know in Egypt 1900 even 2000 B.ld. Nor the Greeks had not a letter till after 800. 18.6. Could letters have been in use 1.200 before the quick-willed Greeks heard of there? It are you ever seen Wilkingons account of the condition to of ancient Egypt or Kosselline's great work whom Egypt? You don't know hor much I rejoice at your discovery of Mores poems. I saw the announcement in your letter and leapt up and shouled for joy: so that some men in the garden mere borbler. ously much ful thinking I had gone duft". I am coming to see you the last dater day in

March, of nothing prevents, to talk over one thousand and one things, among others about Clohund. and Jehorach. But I can't let the general subject of the Weble escape yet. Is not this plan that the N.J. contains numerous mythe ? Certainly the brok of ado has several. Caulo Damascus Journey. Vetus delivery from prison. Taul's shipmack! The story of the ascension: the miraculous gift of tonques. We can explain all these things naturally. But did the compiler of this queen book explain them in this smart? What right have me to use a different pystern of exeges from that are apply to the apocrepheal abspels, and every other miting? Not the smaller But me cannot believe the literal statement of Luke. So we attempt to pave his credit, and invent a pyplern of interpretation for the purpose. But in the same manner one could make the story of John Gelpin, an allegor. real history of the origin, progress and perfection of Christianity. Now the Gospels are not wethout their mythe. The miraculous conception, the temptation te. Now the question is where are they to end? Who mee tell us whom the nigther begin, and the history ends? (do not all the miracles belong to the neighboral part? The resurrection, is not that also a myth? I know you will not be horror-struck Trancis 6

at any doubto an houst lover of truth may sug gest, land certainly I see not where to flut up The bar betrown the true and the false. Christianity etself was before abraham, and is older than the creation, and will pland forever. But I have pornetimes thought it would stand better mithout the N.J. than with ch. Certainly I should not Rend a skeptic to the Beble to convert him. I have a great many things to pay on these points When he meet. Is not Itrauss right, in the main, when he says the N.J. is a collection of Mythe? No doubt he goes too far . Wut pray lete she orhere is far enough? How much faith is to be placed in the details of the accounts in the three first gospels written by the Lord knows when? Thy do one Esparate there from the apoor phal grapels? Is not this whole subject of the apocryphal mortings of Christianity, a greater Subject Chan me are welling to allow? yours buty, Theo: Tarker

Mest Roxbury 6. Dec. 1839
My dear friend.

It is a great while pince of
have seen you: longer still since I have mitten to or received an epistle from you. I hoped
to have seen you Mednesday at Medford, but

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could not go over to hear stetson's new mord - if new A res. One you not to allend Emerson's Lecture this winter? The first was plunded, better meditated, and more coherent, than any thing I have ever heard from how. Your eyes mere not darried by a stream of golden athers of thought, such as he fourtimes shorts forth, though Uthe mas no lack of these sparklers. It was democratic - loco-foco throughout, and very much in the spirit of Bromsons article on "Democracy and Reform" in the last "Quartily Indeed many of the thoughto or ere obviously bug gested by that orticle. But I do not mention the circumstance to detrach from Emersons merits. Tels Brownson the more original of the two? Or is not alcott more inventive than all the three? The is not po creative as either, perhaps] Dancroft was in extacies - he was rapt by and vision, at the locs - foco ism of the lecture, and gaid to me the next evening, "It is a great deal to Day Juch words before any audulice however small - much more to plant these doctions in such minds, but let how come with us before the "Hay- State" in Fancil Wall, and me will give him door listenes, Amakes mi mad! to hear Queh hutho shoken at the Temple." Brownson contents houself by saying in his may, "That was pretty good" and adds that

Francis Co the influence of the Quartity is quite noticiable. I par a lette tendency of Mr Emerson to repeat how cliny self some of his old figures and forms. of thought he had used before came up again. This I had not previously noticed in him: and ere A was not des a greeable - but quite the reverse. It is pleasant while you listen to refer his moras 8 and thoughts back to the vources which afforded or suggested then: to see the 16 of Kromson, the 1 1/10 of alcott, the 1/100.000 of Dright, and the 1/2 of Miss Fuller, and various other oulgar fractions ly". Bug which he has reduced by his own system of deci Chi mating. 6. Third were several questions I have been this some time mishing to ask you, and now thing shall come forth in a long procession, like the the charges against if Teerport, though it is ho] scarce worth while to take off your hat while nd they pass. 0 1. Do you know any thing about the Jymus sung in the early Christian Church - Jay of ner the first two or three centures? are any of these w prisoned? or are the alleged primitive Hymns in the Brevaries, only the Spurious issue of a eve later age? un 2. The stony of Cufud and Soughe, do you know amplitung of it before the lune of aprolains and did it originate with him? The gets the

stony of a man onelamorphosed into an ass, from Lucian's asimus or Lucius, but Lucius pays nothing of Cupid and Psyche. Warburton com mento on this play, and bristo of ento his om mak, but mentions not the history of it. I me pay he borrowed & from Lucius of Patra. and Lucian unquestionably got much from that old fellow, - whom Wieland denied ever to have exested. Have you ever seen any of Inceris mitings; among the scholiasts or descorbere? Corbrier has published all the fragments that remain of him, with a much translation to, but I have never sim the book. He tette is - La Suciade on l'anne de Lucius de Patras, o.c. Paris 1818 12 ... 3. The Milesian Fables, what over they? where and when did they originate? "Have thus come down to us in any form, and if so Where may one get sight thereof? These fables have but a persole to me this long time. they are famous: but velgar scholars like myself know nothing about them. I have no doubt you will thed light upon all these ques lions. But don't put yourself to any broubte to ansmer them, for my dearly work and nightly sleep does not live on this. I hope to get over and see you one of these days, but I can't pay when. I will only

Francis 6

reading have you wer faller whom Thomas bank and ? where can I find any of his works?

One grave whig-looking gentleman heard Emerson the other might and said he could only account for his delibering such a lecture, on the sufficient tim that he brished to get a place in the Custom. It was under George Panoroft.

Fire my regards to Mo It and the littles

ever yours, O. J.

Mest Rothing 14" Tet. 1840

My dear Mr Francis,

Jorre your many thanks

for your last letter, not to mention former obligations of that kind so ill-requited as yet - but
the sun goes on shining and never asks this litthe duty speck to shim back again, except so
far as to say, "thank you good sir, for your
light". I am glad you have got on that
Theather German's track and have no doubt
that he will bring us to the buth, and the whole
truth of the matter. I presume that endite
scholar in us has waded through the whole
ocean of letters to get at a few sands, which he

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well hold up before us at last, and Pay in triuniph "see what a treasure!" I presume he well thus treat the pubject. Ch. I of rables in General II "whether there is an Ur-hable? III of the Fables of the anciento. # 1. in general # D. in special. (1) of the Fables of the Ur= Volker. (2) of the Samont, (3) of the Egyptians (4) of the Greeks, (5) of the Romans, and as a Jukdivision under this head, well heat at the length of 300 or 400 p.p. de fabulis apuli particularità de Psyche et Cupidine vol amore No doubt he will find the germ of it in some Sanscrib etymology. But this is the only sulis factory may of doing things. Tuhaps the Germans have a lette too much "of mord - dividing and commentary-making: but they love truck and well dig a well for her, as well as go to the bottom of all the wells dug by the ancients. and moderns. While the Sankees care as little about Truth as Truth does about them. after reading your letter booked into Krug. (who is often but a broken Jug" and holds he water) he Days many have boken then noses against this story, but not ody knows who wrote it first. I would send for Course, but nich to get the great men before I lake up the little ones. I want to get all the Tods and Thilos. ophers, and then I well pick up the fragments

Francis 6

Your confective when the meaning of o HOV no To Tigoregor stikes me as ingeniors, but I have not get been able to make up my mind as to the real meaning. I have sometimes doubted that Christ know he should rise again, at least that he had any definite knowledge as to the time or the manner of his resurrection. Can me place much reliance on the words of the gospel mulers? I think not. We see how their own Jewish preconceptions musted them in respect to all which he said of the second coming, the end of the mortate Nor of he spoke to them generally of the resurrection; but spoke as usual in figures, and symbols - after the actual return from the lond, would not these writers, or the disciples in general, give that turn to his words, so that a general statement of the soul's continued life (or pulaps the Jerrish doctrine of its losting a new body) should be innocently explain ed as a defende prediction of his resurrection on the third day? If he said the old body cast up the soul as the whale cast of Jonah, would no be natural for them to make a definite applica tion of the figure, and say the grave would cast up the renovated body after three days? I think me can never rely much on the desciples un derstanding the deep truths of their teacher. I wonder which are the oldest the apocryphal or the Canonical gospels? Duke hints the

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former are older than his (I. 1.3) do not a good deal of light to come out of the apocryphal gospelo and espistes yet? Have they ever had their just place assigned them? or ever been in this letter. What you think a good classification of Keligions - I would rather pay of forms of morship, since there is but one Religion? That into Toly theistic and Monotheistic is merely cutaneous. Is it not better to arrange them from their Planting point, whether they lake a finite letter, Book or creed, as the Jerish, Mahommedan, and the Kelegion of the Christian Church both Trotestant and Callolic - or take the Soul = i.e. God in man - as the old Greeks and Jesus ded? In one case there results a System - hard as a pebble - in the other a method capable of infinite applications. It this a found principle of arrangement? I wanted also to pay something about the principles on which a Eystern of Mythology should be construct ted.

Unless Tate should resust pretty strongly, I hope to see you Monday: but puhapes he orde as he has done of late. Frum ever. I.D.

Francis 6

West Rosbury 28" Fet. 8

My dear friend. The last letter which passed be breen us came from my pen, but for several reasons I must again break in whom your meditations, readings, and studies. In the first place - a fort of matter of business. Here is a dam. sel of this Taush, Mary Hudson by name, who mishes a school in your town, or some other. The is a good-enough sort of a gul. "Can beer and bake; and serr and make; and keep the house clean with a brown; and busides has learning sufficient to keep a consum school, and much more of need be. The has recited to me for the last year and a half. I will give her a shtisfactory recommendation as a teacher. If you can ascertain whether there is a chance for her in your lown and well write me, you will oblige us both.

In reading the Tentaleuch, did you never notice marks of a distinct plan and design on the part of the compiler? It seems to me there is an almost rythmical progress of theocratic ideas from end to end of Genesis. 1. Ged makes the world in Dex days, Do thathe may rest on the Sabbath. 2. abels offering of blam-beasts the firstlings of his flock, and Gods acceptance Chire of consecrates that kind of Sacrafice, and perhaps favors the pastoral life, and places it

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above the agricultural. 3. Noah makes the Sevetical distinction between clean and unclean animals; blood is forbedden to be used as ford, a covenant is made with the race, and God is pleased and rendered placable by pacrifice. Vengeance for blood is denounced, and agre culture perhaps discouraged. (TX.20) H. a prop aration bung made the theocracy from begins, and Jehovah makes a covenant, mich abram and his race, who are to be the peculiar pe. ple; cucumcision is established as the distinc tive sign thereof, 5. The inferior origin or distination of all the neighboring nations is provid. (1.) The Canaanstes in special, and all the dis-Cendants of Nam on general, voz, the Egyptians Assyriano, Nineviles &c IX, 22. and X. 6-20 (N.B. V.S. 10, compared XI.1-9.) (2) The animondes and Moabites, the only descendants of abrams brother are contaminated by their both. (3) ahrans children, except Isaac are not born in medlock, but claim only an inferior birth from bond- money or concubines this disposes of and degrades all the numerous and porrerful nations mentioned in XXV. 1-5. while claac is not only form in wedlock, but his both is miraculous! In keep the race pure, he must not marry one of so mean origin as are all the neighboring nations, but goes

Francis 6

under God's guidance, to the cradle of the race, and so gets a pure mife. (4) "Saw- gives up his birth. right, which shows clearly that he was not worthy to Keep A, - and maries into the accured race, and takes a mife against his Tarents consul, while Jacob guided by God, not only gets the blessings but goes back to the home of the race and gets a five rife. (6) The claim to Tales time is made perfect, (1) by the provisions and Commands of God, (2) by the law of mhoutance, by which the ligitimate are preferred to the openion and this casts off all the descendants of Joh, Ismad, and isau, while I am postuly men cut off by the curse. (3) by the family long re Diding there. (4) having their anastrat loub in I solemnly aded to them for a valuable con sederation, and the whole transacted in the most public manner. J. Gods blessing attends them even in Egypt. It was no disgrace to them to go there, for abram and Isaac had done the Danne under Donular circumstances - they al. many disigned to return and Jacob is birned there, lest the Canaander should hold the land by adverse possession, to use a modern phrase 8. Then comes the consecration of the first low of man and beast the Passover the feast of taburnacles, the consecration of the Leveles to, the lemple -tax of half a shekel, and

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the sorhole Sevilical last with all its fringes and ride culous tabernacle, and the like It seems to me that all this is very artificial, and notes the successive steps in this great national prime. I don't accuse the compilers of fraud, since I presume they meant only to make an Epic, not to write a history, though make an Epic, not to write a history, though but should make it suit our own ridiculous fancy, and then - thrust the authorship on the Deety.

Yours as ever J. J.

Mest Koxbury 10 march 1840

They dear friend,

Thave only lime to speak about

Miss Hudson. I think she will become a

very good school-mistress, but you must not

expect to find her a companion for yourself.

The is an excellent-good of no "retrageous while

ities" nor super-human genies. The is a good
though sort of good, and I doubt not will

make a better teacher, than others of a deeper

Joul, and more vivid imagination. The mile in

crease, I think in your esteem the more you

know her. At this moment she means so thick

a veil of marken bashfulness, that it is diffi-

Francis Co

alt to get with how inner being. So much for her, who I thinks - if she succeeds - will verve well as a leacher,

I have not space for a refly to your queries about the Mosaice Town, but still make a long efiste on that point. I shall never reval you in planeness, and lightly of writing, more than in dipth of thought, and force and beauty of expression but I well attempt a reformation in the first par. ticular. de Nette calls the Tentatench the great national Epos, and so far as I know is the first to express the Jaca. I mush at some time to ask your opinion on the Generis as the Germans pay of mysticism, and on the melaphypics of matter; but I drill only plate the mish at this time, and ask you of you can tile me, the etymology or history of the Greek overd Kipwrob, an ark. It looks like a foreign word. (Do you know any thing about it? orhence it came, and ortho used it first? To me A has om Egyptian found. I hust I shall see you at Ellis 'ordination.

Yours ever J. J.

West Robburg 10 march 1840 To whom it may concern, This certifies that Miss Mary Hudson is a young lady of unblemeshed morals, and in my

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of any one of our common schools. I therefore most heartly recommend her as an instruct-

Theodore Tarker.

West Koxbury, 23 June 1840 My dear Mr Francis I have just received your favor, which dispected. If you are willing me well go on Juesday, and well meet at the depat of the Smell Road. I mile he there by half past 6, or within a few mundes of that time. Then me can pelect our peats, and define our position," and have a long and Joyous day together I am not very particular about soulking home as I proposed, but if you like it, orhat pay you to a walk or a vide, down the bonnedicul as for as Springfield, and then lake the Kail-road Freday or Saturday, and so get home in time for Sunday! Dut this me can manage as me go up for me could consign our suporfluous bag gage to some freend returning to Boston - of me should fancy a walk. Touching your question about Sugel and It. schaft, I regret that I can pay nothing for my dectionaries make none but the obvious distinction

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Francis Co that one is of Sator, and the other of Jentonic origen. Keally I can't understand fear Saul's smulitude, and my dictionary of synonomous terms, says not a morse of these two mords. You thought you did not het the mark, the other day in preaching to the wise new of Spring Sheet, and you mere confletely mustation. Several of all digrees of midligence from Mr Russele to the hur hearted blacksmith, ix pressed great admiration at the defith and cleamess of thought, and richness of matter afforded by the sermons. The latter said to me. So you sent us the Father of Treachers last Sunday! I said to myself "This shall to Francis plrant, I have now only time to pay a word more, and that about Shakes pear's ponneto; they have cham. ed and filled me for years: but I see no hidden meaning, though they seem full of the deep alchymy of love, which transmuter all mature ente spirit. I once, in my folly, proposed to edithem, and write little holes and to bring out the meaning, and Set forth the aesthetic beauty of the art: but the bookseller mas not to lavish of paper and lype, as I of my folly, and po the matter ended "before it began to be!" Som south all huth. Theo: Tarker.

232 Trancis lo

Must Roxbury 21. Nov. 1811. Most excellent friend, It is go long since I have wretten to you that I have almost forgotten hor to write your name, though the thing, that es the real live man, called by that name has been before my minds eye, every day for the last two monsto. I have a page in my formal entitled "questions to ast Dr Frances", and the list waxes fearfully long. Often and very often have begun a letter, and then the thought that Should see you foon, distroyed the letter in embryo. Last monday J. In. I got ready to come over and see you, and pass the night. I dut mife paid "you had better keep me company longhe so I spielded the fromb. I wanted then to lite you, why I signed the call for that convention which has the benevalent design to overture the mole, and restore the dominen of most anount night. all my freends after the flesh, and some of those after the spirit, Hame me for et. The opinion of the fust class is of not a straws mught in my scale, but the distrust of the others is a very dif. firent thing. It leads me to question myself and examine the whole matter, and go I wanted to justify mysuef in your upes. What of this One of the len- thousand questions, was whether

Francis 6

you could put your forger on any authority to prove that the early Christians celebrated the Lord's Supper on any other days than Sunday? I am confident of the fact, but do not recollect any an thorty for et. There have been several works metter by the Germans, on this and similar matters of princtive usage. One by Drescher on the Love feasts. 1824. another by C.C. L. Francke on the Lords - day 1826. Have you ever Reen their Unother question was whether you thought there was any possibility of reconciling the accounts of the time whom Christ look the last pupper, in the synoptics with that of John? If you cant recordale them, which do you prefer to follow? But I must leave the matter to talk over with you. One you at home Thanks giving night? If so preadventure I well come and su you. for mife well be at Newton, and next day of well go to uncle Pelers and to Sexunglers. [apropos of Sexenglin, why did you not till me you mere to ordain the Codex (Rice) so that I unght come and see how early a man is made an evengelest? I think you formelines go to Mis Repley's Thanks giving might Irould she think me an intender if I came with you! I would not lat up his nunce pues, but only hear her talk. Heave mite as soon as you can, and give my bish

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Francis 6 ugards to Mrs Francis.
Sown as even Theo. Parker

a little while ago, I read some of lousins edit. low of a fire mortings of abaland. Do you think he has ever had justice done him? remember a forlish moter in the Eduction thought because a never read much Greek, and knew lettle or nothing of Westolle and Slate, that he was nothing but a rake and a dince. Do you know abdland much?

Mest Roxbury 18. Dic 1840 your letters are stridies; they are like what the Treacher parp of the words of mes men, "They are as goads", for they stimulate and make one ashamed of his ignorance and sloth, " as nouls fastered &c", for they story orhere they are put, and po become plandards of reckoning and reference. We will latte over the state of the Church sometime before long I hope. I meant to have done so before the "Lesson for the Day ment note the Weal. Apropos of the Weal. To my mind A bears about the same relation to the Toslow

Francis 6

Quarterly, that antimachers does to Fercules, alcott to Brownson, or a band of men and maidens davidely arrayed in finery "realking in a vain shore" with kld mitto on their "dannes - to a body of stout men, in blue frocks, with greatarns and hard hands and legs - like the Tellars of Hercules If I were going to do the thing on pant, I should be thus. I would represent a body of minute Thelosophers - men and mardens elegantly dressed, bearing a banner us cribed with "The Weal", a Baby and a Tap phone and a Cradle, should be the accompanional thereof. The whole body should have rings on their jungers, and bells on their toes" and go nuncing as they walk" by a body of fidalers - with Scott's Claud Halero playing the first violen, and repeating "nur hoe try" his body of the excellent should come out of a causass all of Jerusalem, set upon a hele. On the other hand should come up a small body of warriors, looking like the seven chiefs before Thebis, and someoning as they did, with fust about as modest devices on their sheelds: They should be men who looked battles, with orgales of combativeness big as your fist. They should be covered with preah and blood and dust, with an earnest look, and confident tread. " Inorous metal bloring markal sounds" should encourage them, at their head should

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Stand "Orestes Augustus Promison" dressed like David, with Goliach's provid in one hand, and that Grant's head in the other. Would not this make a picture?

What you pay of Gredenborg I like much. From the lettle I know of the man, he belongs to that large class of Tanheistic Imptics, whose doctrino has to root in an imperfect analysis of man, and its branches and florers and fruit in every department of letters and the fine arts If he had lived earlier, I think he would have been as much of a Toly theest as Tomer or Heseod, and would have given us a picture of my thology, about as confused and self con tradictory as I vessods. It seems to me quite instructive, to try to place famous men of modern times back in the world, and per what they would have been under corcumstances po differ ent, and at the same time bring up the mighty men of old, and place them have in the 19th Century. What would Wordsmorth Jubjective as he is - have been in the days of Teredes, or Byron of born a few - cordemporary onthe Sarah? How long would it take, " Somus Homerus to get the Relack of rhyme, and moto new poetry "for the (Deal? I should like to mark ofm Julius Casar, and late how to the navy-yard and arsenals, Show how a gleamphile of war to. Suppose

Francis lo

Austotte as he was at 45 could come from the shades how long would it take him to get up to the level of the times in all the sciences? Not long in Theology and Melaphysics - only a few years. I suppose for ever Mathematics, Chemistry and general Thysics. Mouldn't he be astrushed to find his book of ithies ras the manual at Oxford and Cambridge! That he knew the whole matter 2300 years ago? I have not seen the Review you speak of. which breats of Ranke, but will as som as I can get it. The dispars of theological science you men tion nefests all theological pohumanes. Every Science A seems much go through 1. the Plate of hypothesis, Where a statement is "postulated" but not proved. Where the Thilosopher takes a pland at onle, and views things as of his sland-point were the live and even the touly one. It is stand-point then is a Speculum, his Thelosophy, Speculation. This mas the Physical Thilosophy of Thales, anaximander and many others. 2. Next comes the state of Ex. peremul. Here men set down and look after facts - and when they have found them they say who are you, Ser, whence come you, when are you going, and what is your business." These luces are pulled to puces by such men as Kant, Descartes, Lubritz, 4c - and put up anew. Then they are get in a row, the like with the like; the one law is looked after which shall integrate

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each particular class, und the great law which shall bund the whole into one. When the tro systems of Land are found out, the science goes into its thind state of self-developenment - and can go on without any new facts. Such is the present State of Mathematical Chemistry and astronomy Tometimes ocience is in advance of observation, and sometimes behind it. Now it is very plain to me, that Theology as a Science is in the first Stale; me postutate the infallable of the Wible, and then from our watch-town in the clouds - speculate on the sworld, God, man and the like. So me embrace a cloud enstead of a goddes, and of me produce anything it is a monster. It seems to me that our theological methods are enterely mong. We set out with a be in our right hand, i.e. the notion that all Theological buth is contained in the Beble, and there only - of there be any light elsewhere, I leaked out of the Beble. If any body doubto the fact, me pay "he is a d - d fool! Of come me shall be in the delch with our eyes felled with mud, and the fancy me are on the top of Monadnock - lite pour good angel pulls us out It seems to me there are troolegetimate theolog ical methods. 1. The imprical, which consists in collecting the Dibles of the nations of all ago and selecting from them all the Scripture of blan

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Frances Co tiful souls, and thus fending a thertogy on the historical way. 2. The analytical, in which the Numan Soul - or the Devene Sport en man, is the point of departure. This proceeds on an analypis of the moral and religious nature of man. It would begin with Chithropology and end in the method of a devene life. 1Out as yet the Novum Organim of theology is not mother, much less the Truncipion and the Mecanique Celeste. But I must end, though I have not yet paid anything I meant to say. I had many questions to ask you about Meschylus, and especially about pome hard places on how. But of these anon. I know little about the Upocalypse, and only this, that it differs non of his favorete expressions, nor beautiful sen. timents

Your ever. J. P.

May 24" 1841

My dear freered. There are two ways in which the cause of Treeth, Freedow, and all things good are defended: one is by true, free and good men abstaining from having anything to do, with such as smite with the fish of mckedness? The other es that these same true and good men, descend

ents the arena, and lift up their voice, and do balle if need be for the true faith. Now the purport of this note is to get forth, that (Judging from the lovering looks, and the vision ations of certain proms I is not unlikely the cause of Freedom mile be allacked by the Brethen "at Kerry Street - next Wednesday morning. This note therefore is to urge you to put a few smooth plones on your bag and to take the pastoral staff in your hand, and to come ready to do battle if need is, in the good cause. In other words I suppose the "Spethen" will attack the first principles of Unitarianism, in the Bury street conference, and if you will be present you may have an apportunity to do good perhaps, by bearing the testimony of a strong man and a good christian, against the violence and elliberally which may be expected on that occasions. Nothing seems planer to me than the fact that the Undarian Souty is gone. Men stand together to a the negative work but as poon as they came to some what that is positive they fall out and chied and fight. Thate the old organization be keld up or not? Shall men follow their election offin ities, without an organization or with one? These are questions that mele come up proner or later with other turible questions "unless Keason" be put down. Down of forbed the bans between Thilosophy and Religion; but Walker said the power they

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were med the better, for the thing could not be hushed up in the family any longer, emplying that they would many or at morbe, even if they had not already. Now the question is, What shall be done week the "meeltiplying broad", that may be born in this medlock? Shall they have Christian baptism; or undergo the Jemsh or Heather reto; or be cash out like meak babies in Statos Republic? I hope to per you Wednesday morning. Sours ever.

Shew. Jarker.

June 5" 1841

My dear freend, I thank you a thousand times for your kind invitation. Nothing would please me more than a reduct boncerd with you; and a duner with Emerson is an As Tray us. But unlick ely that "Public theef" of life has plundered me of Sundry days recently. Wednesday I must love for the pake of a couple of leeth that are to be plug ged with precious metat, and what shall I do if Tuesday also trongs no freut out of my folios. I have throw there things to mote this blessed mes besides a sermen, and so I must i'm decline the pleasure of "redung and treing" with you very poruly yours

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array - down East, 26: august 1841

My nivest excellent friend, most pagacions and mice and christian.

I moh you mere here to enlive the soletude of the relderness, with your talk and your laugh. But here I am alone, among the dalva. ges". I have been travelling on foot and alone "in these diggens for Deveral days. Desterday I walked 35 miles, to day 22, and rode 18, and from these remote qualtus of the world I send you a word. To day you have heard Mr Hedge, be. for the S. B. K. I suppose it was profound, bulliant, abstract, radical, but qualified in such a roug, as to keep the promise to the ear, and break it to the heart." Such inter nos - is I gen the course of our freend. But let how and his J. B. K, and all the exercises of Communicanish the "Palutatory" the valedictory, the Deplome trados of the Graceses, and the and the deest and the denner, all go to their one place. I want to say a word about other mat

In the history of Religions, which do you take to be the been made "wolved" itself, viz. 1. Fetichism 2. Polytheism. 3 Monotheism? or was a part of markind, Monotheist from the beginning?

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Frances Co This involves the question of civilization: Was man Rind (or a part of the race) created in the circlised State? The Germans (Eichhow, Ferder !) and others) think men had no language at first. (following Monboddo in this,) but gradually de veloped the faculty of speech. They therefore ought - consistently, to say man begun pavage His religious progress mas. 1. Fetichism. 2. Polytheism. 3. Monothusm. Now there is much in history to confirm this latter opinion. Such as the plate of theology in the oldest na tions, at the time of the callest historical notices. ex. See Genesis D'1715. the whole history of the Gerrs. Hesiod and Nomer both show the pas. sage from Felichism to Toly thurm or pure Monotherson). On the other hand there is much to confound and overthrow this notion, which presents Iself very otorous by. Desides, all the nutaphysical arguments tend the other way, to the notion that part of the race at orealist mess on a civilized state. What do you think of this idea, that different races were created in different degrees of civiliza. tion. Some in Heticheson even in the inferior digrees of it, as it is now found in Australia, others in Toly theism, and even some in Monotheism? I feel Jonier hat entirested in this question, but suppose it cannot be polved even edeally, much less factually as the Germans pay. I am writing this in the

mudsh of a great crowd in a tovern reading room and men are talking, and there is no little bursting about all around me . So will excuse my little for great slips of the pen. It is queer to hear onen at the far end of this plate latte of going East, or of down Tast, as if they lived on the Missoure - I asked one of them what he neart by going down East. The said "I once ment down among the Tolue - noses (i.e. unto New Krunsmick) and then they latted also of going East - So I much down to the point of Nova-Scotia, the very jumping offplace, and even there that talked of going East" Two my love to Mrs I, and accept min for yourself,

Yours as ever J. J.

Mest Koxbury 9" Dec: 1841 Most excellent Mr Francis I mished to see you the other day when I made a proatical irroad whom your library, and carned off the short. If you will be at home Saturday D. M. I will come about Hor 5 o'clock and lake tie with you. I shall preach at Waltham on Sunday. This fub rosa for Mr. 3 mishes nothing said tell it is done, I want to ask you pundry questions, and pence you are a living library, and a walking academy of arts and Juence

Francis Lo

and Thilosophies and Theologies, I have the less peruple in asking you all soits of questions. To come to the front. Can you till me the reason why men are not willing to marry on Friday? No doubt the notion of its heavy an unlicky day dales back to Some pupustition of our Northern ancestors or Douch. un leachers. What is it? The other question is, hom comes of that the authors of the O.J. especially its early tooks, before the excle, know so little of the inmortality of the soul? Neither instruct now under planding seems to conduct them to this great but. What to your polution of the matter? Stell again. I want to get your opinion about the primal plate of man. I can't believe to fully in the Fall as pone do. In each nation you can go back to a time of Savagery and Toly theism if not retichism. are me then to suppose there was a time "when there was not a man"except in the savage state? I know the religious sentiment leads to unity in our conceptions of God even before the understanding sees the pame until in the works of nature. To I can understand hor parages, like the Narragansetto could believe in one God. But of I lay thom this two general theses vor. I. The humanorace started from a point of pretty high audication, and II, han set out out the knowledge of one God, I find I difficult - year empossible to support their as a Philosopher

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one must que his reasons, or else as an historian verify his facto. I am at a loss for both, yet feel a strong repugnance to believe man oras created an the grapest Getichion. Let there history mould place me, and Philosophy does not land at a very great distance from et. What is the value of these bro facts, viz. 1. that most (?) nations date back to a golden age, and I that all it may be) give an account of their origin in some particular shot? Thus the Othermans believe that that sprang from the Grass hoppers etc: Dome In. dians that they leved first in a hole in the · Centre of the Earth (Symponia), and a rolf led them out. Doesn't the taller show that then is historical (as well as philosophical) reason for the belief that all own are not descended from the pare primitive flock? do me it perms so. I should like to talk these matters over mich you no less than to see a letter boaching on some one of them. I saw you mere digging neto Hackelys life; a right interesting lecture you will make of it, I mish I could hear et, I san too the Umerican Eclectic, if that is the name on your lable, and should like to read it, if the yours, In less than a book on Unistatte. I But of these

Your always S. P

Frances 6

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Most excellent Dr Francis.

" You are a merry hex" club man 'n a great schollard" as Sahn Weller would have paid, if you had seen Mr Dickens when you went to see him, and land the currosely on that descendant of Eve who constitutes your better half. But letting alone the delicate compliment above modestly insurated about the schollard it is your books I am at now, and not the "I chollarship." Well you the next time you can vencently can, bring outs town and leave at Miss Peabody's, Mareto book on Santhusm, and (Davies on the Mythology of the Drunds, i.e. always Supposing you don't want them yourself. D-I Shall poten funsh - M - I shall mant to keep longer. Your as always J. J.

Feb: 14": 1842

It is a great-while since I had a letter from you and I confess the fault is my own. Pout now as I can do nothing else, and begides mant to write to you I will do so. It is notoften I have an hour for such a purpose, since
to write too sermons a reck, and spend five days

of the neek in other matters, and get no Sabback on Sunday, though it may do well with plronger heads. yet goes hard wich show. I now cand much for the sympathy of other men, and never less than now. but once in a great while, I feel it is not altogether pleasant to stand alone, to be viewed with suspicion and hatred. I dessed are those men, who can take things as they find them, and believe as the mot believes, and fail in the make of public opinion. I remember you said a year ago, he that defres public openion, like the man who plats in the mend, speto in his own face. It is so. Wet what then? Tet it be so. Potter new have found less sympathy than I - I do not care a rush - for what man sand who differ from me, do or pay: but I has grieved me a little, I confess it, to see min who think as I do, of the historical and might. I cal matter connected with Christianity, who yet take the stand some of them take. It is like ofunny a dramer, where you expect to find money, and descovering that he Told has gone, only the copper is left. This has been my fale very often. I put my fengers on a minister, and he and there. Some body sand, the ministers men a very pelfish set, I fear there is pome lette buth about to, Some think and even pay they are glad at what has been done, and glong he freedom of thought, and all that sort

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of thing. But it is all late, talk, talk.

But I did not intend to mote you a threwoody of this

port, so let it end. of God? It seems to me, me have naturally a sentiment of God - what the Germans would call an ahrung, or Vorgefihl - that comes spontaneously, and is vaque, mysterious, indefinite. That soon as me begin to reflect, then rises the Idea of God, that of Perfect Infinite, Former, misdom, and for dress. That both the Sentiment and the Idea of God, are facts given in our nature, and come spontaneously, with no forethought that they are just the same in all men, only me do not get at them entirely, nor express them with complete fedelity. Next that we make. by reflection, abstraction, imagination te - a concep tun of God, which is never the same thing in any two men, nor even in the same man, at different Dages of his growth. In forming this conception, it is only a man carried out to perfection, according to our notion of a man. Thus the man creates God in his own image - endows him with human attributes, personality, will, memory, all the line etations of time and space te, passions and the like. Now while the pentiment of God, and the Idea of God are perfect and adequate, the lat la (the conception) is of course utterly madequate and law contemptable, I mish you would lite

me hor this thing strikes you. I think me can prove the objective existence of that which answers to the Sentiment and the Idea, while the conception is purely publicative, and ideo-synatic.

I send you a little pamphlet containing a poor lecture of nume delivered before the teacher's Institute last august, and printed in their volume of lectures. The thought is dear to me, but you know better than I how far it is practicable. I think with Coute "the Outherst", that it is foolish to talk of the perfectibility of man, but were to talk of his developement", improveability. What do you thinto of the progress of the species." Bromson pays A takes three generations to make a gentlemant. But the point oranted to press was this. Jake 20 children of the Danage New-"gealanders, and at birth place them in the paine Condition in revelixed Jociety, with Do children of the civilized, and are me to expect much difference in the general character of the savage children and the others? I are you ever seen the publich discussed philosophically and well? Delt me what books you have and what you know of that relate to the manners, and above all to the mor-- ship of savage nations. Have you wer seen the north of du Propo pur les Dury - ptiches. de, and who has it. Son phoke of a little book on New Tealanders. I want to see it much.

Francis 6

I will sometime get you to give me a letter of introduction to Mr Ileknor, that I may see his books and borrow them, for I can buy any more. I have got some never Tentonic authors coming through Miss I and expect them daily. Yours ever.

J. P.

8 March 1842

My dear friend. You must have thought me a great fool or "a great lubberly poy" as Sir Hugh Evans has et, to write to lugabrious a letter the other day. I ask little from sympathy as any man, and when I mourn, I is not on my own account, but I have seen some manifestations "in certain persons, that I confies made me feel pad, not for my pake, but their Date I will tell you of this some time, but not write, for charta manch. But then there are times, when I am sick, " morn out and shattered" and I have notody to fall back upon. "We unto him that is alone orher he falleth". " Saul could stand alone, I often think of those lines of Coloredge, which I hust are not Do often on your tongue, mor to deeply graven in your memory as no num

This joy within me dallied with distress; Und ven mis fortunes seemed but as the

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Or Nohe stord round me like a brining vine.

And fruits and foliage not my own seemed mine.

But now afflictions borr me down to earth;

Nor heed I, that they not me of my mith;

But the each visitation

Suspends, what Nature gave me at my brith,

My phapping shirt of Imagination.

Thor not to feak of what I deeds must feel,

And to be still and silent all I can,

And haply by abstruct research to steat

Trom my own nature, all the natural man

This was [is] my pole resource, my only plan;

Till that which suits a part, infects the whole

And now is almost grown the habit of my poul."

dies, and I know you onle forgine me this once.

I thank you heartity for Davies, who is real assistance. If Robert Barteto is miting a history of
the ovogare ia, I hope he will give this person a
conspicuous place. He finds the ark wherever he
gow. One would think that he and Noah were
Areades and o. His business seems to be to hund
up the Areadians. I lately fell in with an English
edition of Murdock's Moshiem, "with notes and additions "by our Soames, a of the church. He.
(Soames) is very much such a person as Davies,

v. v. he has about the same neythological skill, I remember one case. He wants to excuse Moshiem's simple ity on a certain point, and go pays - - This mas mit ten by Dr M before the appearance of the profound and inginious works of Bryant and Jabor on Mythology 46. It would make Moshern "slaw and gash" Janey to see such notes. I will return Davies as port as possible, for I fear a judgement orde come whom me for keeping such a book on my study. If you men not a famil your house would have below burnt our your head before non- for the cruw. I'x ochemers apologetito had not been copied in 1849 I don't believe it has since. Old Jack is now getting up a now Edition of his apologetet in I vols. which will be a good work. I suppose that well give a history of the subject. But at present I know of none but I Iswners, and what me learn from the Glan benetities where the arm is to give a sketch of the history of the thing, I have had Wessenburg's Thist. of the councils of the 15 and 16, centures since you were here. I think you will like to see it. Fro faithfully Theo. Jarker

Dear freend,

I would have answered your last long ago, but the book I have on the press, has demanded from 50 to 80 hours a week of me, for the last 6 weeks and I have had pernun to mite, and neighbors to visit, and a thousand little notions to attend to, so that really I could not gratify my mish to see you or morte to you. But this morning I sent the last Theet to the printer, and are now at lessure for a lette while. So you may not only hear from me, but pradrenture, I shall weight the love devourer, like Cacus - in his den, and that before long. The other day I found a little but of lituary-historymatter," which perhaps you have not seen, and as I concerns a favorite book of your I will copy it for you "The Table Talk" did so promote the Trotes tant Religion in Germany, that each church had one of them [a copy of the T. T.] chained in et; on which the Tope and the Empure caused them all to be burnt; only one of them was afterwards found, mapt up in an old wall, by a German gentleman that pulled down his old home, who not during to keef it, for fear of the law against it, sout it to his friend Captain Tonny Bell in London, disering him to lun A out of the German wito the English lorique. The fond Captain, through business or otherwise deferring to translate it, one night between

Francis Co

bretre and one I'clock, appeared to him then arrake, an ancient man, standing at his bedsede all in white, with a broad white hand down to his girdle, laking him by the right ear, saying, Surah! well thou not lake line to translatt that book which is suit the out of Germany. I will shortly provide the both time and place to do it in, then varished; his fright and preating astonished his mife, up not heeding prsems, the book again slipped out of his mind, tete marrants from Charles the First's council board, land him up in the Gate house in Westminster for ten years, without showing him any cause; five of which were spent in composing the said translation which was published by the assembly of Dermes. This is from the " Jurry Demmack, or an account of Salaus strange and dreadful actings in and about the body of Michaed (Dugdale of Juney, near Whalling in Sancashere tete Lond. 1694. Of course you who own the book of Capet. Tell, must believe the Plory, for the translation much of course have down authorly, and puch as no. translation pretends to except the L.XX. Jence you are a logician and casust I mele propose a practical question growing out of this case an Leber fallibles pet ne infallibilis so translator infallibeliter etque nuvaculose? The Fisch-reden of honest Martin may be a human book, fallable, to be judged of like other books, and censured when

Francis 6

I lathe nonsure, or contradicts doilf. But the Table-latt as it comes from the hands of the afore. Dand Captain", is a divine and infallible production and as such is not to be tried by "carnal Reason". Then a question might arese, Whether the miraculous character is visted on the letters and points (the single parts) or in the 1000k (the universal) and whether all pubsiquent editions would there for be infallable, or only the Codex Tell, which came from the hand of the Captain. I bust you will consult Dr Horn - that subtle casenstand when you preach the great and Thursday Lecture, will open the oracle to the divines as-Sembled there. I think I shall bring it before the " association" at do next meeting. But to leave these profound queries, there is one matter I want to speak of vor: the organization of the Unitarious. as things now are, we have an ETTIGROTTOS over us. all the derrominational influence is meanaged by a dosen conservative non-a-te-r-e-a-k-e s-ts. Is this needed. Is it eternal, Is conservation immanent in the Unitarians? I have doubts on this head. If it is not - but only transent, its transition may be facilitated, If you and Stetson well greate the wheels," and get note the traces, I will find half a dozen to push behind, and put shoulders to the wheels. I believe in leading, and am

Francis 6

willing to be led, but not hauled about by the nose, and that by such men as - and - and - and - and + oo.

Down inn J.

My book will appear about the Do" May. After that I suppose you will never speak to me except to say Opage Sathanus, so I shall come and sur you before.

24 June 1842

My dear friend.

made up your mind to go to Cambridge. I cant help thinking that the welfare of the dehonimation depends upon it. It prems to me to be the bloom and funtage of your life - you going thicker, and howing old the learning you have haved up in deligent summers, and drawing from the wells of thought and mustion, which you have so long frequented. I rejoice at it most continually. The young men at the school I learn, are much grate feed with the arrangement. I know the intellecheat and the liberal party of the clergy - I am sorry et is a small number - mile also reforce at it. Lamson and Tutnam expressed their in the and hearty patrofaction in the measure. I suppose I shall soon see you or hear from you and find that you have accepted the offer.

But there is one thing of some consequence to me - though of lette to you - of which I want to say a word or two, (ain not complain. mg of any one - nor muting a Jerennad to greeve you.) The experience of the last XII mouths, shorrs me what I am to expect for the next XII years. I have no fellowship with the other clingy - no one that helped in my ordina tion, will now exchange ministerial courtisies with me. Only one or two of the Boston ass cration and perhaps one or two out of ch, will have any ministerial intercourse with me - "They that are younger than I have me in decision Well, quorsum spectant? If I stay at Spring-Sheet - I must write 104 Sermons a year for about 104 people. This mile consume most of my energies - and I shall be in publance put down - a bull whose roaning cant be stopped, but who is tied up in the corner of the barn-cel. lar , so that notady hears how, and it is the Jame as of he ded not row, or as of he mine murshed. Now this I mile not do. I should not answer the proposes of life, but only execute the plans of my menies, of the menies of freedom of markind. I must confess that I am disap. printed in the ministers, the undanan number I once thought them noble: that they would be true to an edeal principle of Kight! I find that

Francis 6

no body of men was ever more completely pold to the Sense of Expediency. Stuff them with good dumers, and Freedom, The dogy, Kelegion, may got the (Devel for all them. I believe the abolitionists and Comperance are half tight when they pay "the Church is a Tumbong and the other half of the Right is, " the ministers are ditto. Now friedom of thought and speech are either morth preserving, or they are not worth preserving. If the numsters though the first (as there life shows they do) let them Jay A plainty and manfully that the public may no longer look to those clouds without rain; of they think the second then something must be done Now I am not to get down lamely, and be driver out of my position by the opposition of some and the neglect of others whose conduct shows that they have no love of freedom except-for themselves, totsail with the popular wind and tide. I shall do this, when obliged to desert the pulped, because a free voice, and a free heart cannot be no that had emmence - I muan to live at Throng Sheet. perhaps with Repley. I will study you & mouths of the year, and Hor 5 months, I will go about and preach and lecture, in the Cely and glen, by the road side and fuld Ride, and wherever nun and romen may be found. I will go to East. grand and westward, and northward and fouth ward, and make the land pung, and of this

Tra

F. S. I shall go to the Lexuistan Gun day, and this I suppose mil be my last exchange for the trues I mit amy me.

New England theology that cramps the intilled and palsees the port out of us does not come to the ground, then I shall be because it has more but in it than I have ever found. I am perfectly free of two things - of Fear and ambition. What I have seen to be false I me proclaim a Sie on the house top, and fast as God revials Truck I will diclare his word, com what may come. It greenes me to the very poul of my heart's lefe to think of leaving the ministry, (which I love as few ministers love et) and this little parish. But of Duty commands, who am I to resent? If you have any mord of ad view to give me I shall be glad, and in the mean line rejoice in the new field of usefulness opening to harvest to you. I hope you will leach the young men to be rahand and fear

Yours buty. J. P.

Dear friend.

I hope you do not feel Do anxious and disturbed, as you premed the other day.

Truly it is a great step you are going to take, but a step formand in your duty; a step upward in your glory. I do not know how your

regard the matter, but I confess I seems to me, that your going to the Tarkman Trofosorship in 1842 is as great a gain for the college, and for the whole community as the accession of Dr Ware was in 1805. Apart from all the difference between the talents and the learning of the two, I seems to me, that you bear about the pame relation to the times, that Ware fore at that period. I cannot but think that this consideration - that you are to devote your maturest misdom, and the stores of irudition po carefully land up, to the noblest work that can offer doct, well banish every cloud from your brown I find that others - whose opinion is much Something from the pane notion of the master. I can't release you to a life of ease and sommolence. I would not congratulate you on getting a probudary week \$10.000, and nothing to do - but I must rejorce at the thought of your wefulness bung so racity increased, and look forward to the cheering hopes you well waken in the nunds of young min. Mould to Deaven you had gone to Cambridge before I went to the school, but I will be glad that others enjoy what I could not. There is a work on the Christian culture noticed in the a. L. I. which I thus you rile be glad to look at. I will send you the Rever soon and you will per for youself. Morrison has mother a nice review of my book in the Examiner. It is just such

an article as I should wish an opponent to morte, if I when ded to reply, ele notices form real mustates, and a censes me of others - when he is himself in the wrong, and commute errors of his one orhich are obvious to a pehola I do not know but I shall brouble you too much in your present position, - when you look any lously to new duties - but I wanted to ask you to point out to new some of the most notorious oustan ces of Bombast Pretension to in ancient or mid. ern authors. I have already a considerable collection but want a few more to funch off with. I want them to ellestrate certain points in Phetoric - to put unto a little Essay I moto a year ago. The Deal is full of Just the article -but " A is base bird that files its own nest". Tray direct me to Some other source. Iserands monthly onle furnish quite a crop. Do you know of some much author no. lorious for this out of thing? Sown very butif

My dear friend,

I thank you for your kind better

It will help me to some facts and instances I doubt

not but I have not yet bravelled to those Douces you

kindly point to, for the mood has not come when I

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could draw any patisfying draughto. The hour of humour does not strike every day week all men, I am sorry about. I never heard of them before. The compare son between the Platone and Christian Theology, oughe to be an interesting work. Indeed I think flow pub. Jects are of mon interest in the department of Letters than the history of Glatomom. To trace its influence immediate and remote: to see its imbers in Conjuins the areofagete, to flame in Scotus Erigina and the long low of mystics, who let then lorch at the Hatome fine, and see horr it mingled with the Christian light this is a theme well wroth a scholars pen. I am porry I ded not see more of you at lam bridge, the other day, and hope you more earlied by good Or Nichols - whom I did not hear - but was lota he was very profound, and Patis actory to all posons. Tappy man to have lived long. It peems to me it must be very pleasant to look back on many years, on portors borne and ended; on battles vallantly for ght, or fortunately phumed and consider that there was lette new - perhaps nothing new _ to befall you! I wonder if Dr Tuestly was not right - when he paid old age was the happier period of life! But it will be long before you or I can ausorer from experience -You give me ground to hope you will come over and bee me poon: the sooner the better you know.

let

you

I see very few pusons, especially scholarly folk and though I have little claim to the society of such , yetherfoy their visit perhaps all the more. But after all broks, nature and God, afford the only society you can always have, and on rea. sonable terms. I repose in the motto you mention sursum corda. Mary men live on the motto pursum at dearsum, and po go on per- parring through life. Here and there one lates padly the motto our firendum and lives on. Sou mile go to Cambridge poor, and I rijoce in your prospect of long usefulness and the society of mon that will appleciate your worth, and Dysupathore with your aspirations. I look formand to a brighen period in your life, than you have ever rejoiced in before, when the more of your life - hoarded and repend on fruitful years, shall show itself worthy of its mark, and quicken the blood of youth: making their pulsations more generous than before. Will God speed you - and keep and bless you; farence

Your huly

P. S. I have a large bundle of Riviews for you and will get think to you as soon as possible, and have a copy of Paulus Seben Jesu which I shall give you the first opportunity, if you will latte it as a lotter of sleen from a former Parishioner.

9- august 1842 Down East (St Johns)

My dear friend,

I have not had health and species to an omer your note before now; and ley the way, I hope you have got but little of that small- fixed letter-paper, on which you have recently millen. If you have much of I pray Bech I for your enemies, and give them quite modes and phot notes. I puppale you are in the midest of moving - and mish you a speedy issue of all your broubles" I am here for the said of health. Thrange as I may peem, I do all physical work - but none met asphysical. This is a quer place - an odd, amorphones, undescribeable city, in which there is absolutely nothing altractive to any but a native or a speculator. most of the population are Irish or Scolch, the cely is ragged, straggling, duty: the people - like the place. I have not been to see you of late - though I would gladly have come - and I will litt you why. Dr Walker and you, thought It night hunt your use fulness as the phrase is. Nor of A would offend the feelings of the Brethren" somply to exchange fulpilo weth me - a thing which implies nothing more than general christian pyrofalla (for you exchange with Methodists and Universalists and does not imply any special interest in, or sympathy with the person exchanged meth - how much more would it shock their feelings and "hurt your insefulness to exchange any fodal intercourse? Don't you know that the charge trought

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against you by certain of the Brechen "is not that you have done written, or said, or thought any. thing specially naughty, - but that you are notorious. by the complemen of suspected and abandoned pusoes? It is so. Nor I will speak planely. I do not wish to sland in your way. I will not knowingly, bring on you the censure (or suspection) of your brethren. Therefore after you go to Cambridge I don't see how I can visit you as herdofore. Certainly the - and Dr - will Day "It want do, Frances holds intercourse mith Facker! me be all dead men". Non I hope you will consider these things. I might like Nicodenius - come by night privately, but it is not my may. I hope neither you nor mus of well suspect buy thing unsund in this, for I only write sencerely. To come to other things. Don't you think It. John believed the pre-existence of Jusus? in a plain literal sense? and that he made the world? Ev Two Koou w 37v- Kai' Kookoo di avino Exercio (I (ohu 10.) seems to adout no other construction after all the explaining away of the moderns. Then a gam is there not something quete inpernatural ascrebed to here in verse 43 (orhen he sees through Teter) and were 48 (where he knows Nach) and in IL. 24 (where he is able yerie 6KEUV Tavras I don't see how the unavoidable exegers of these parpages is to be reconciled with the Unetarian view of Jesus except by admitting John oras mistaken, which

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I lake it is no longer outhodox to allow as possible.) What a queer thing it is that in the synophics it must be God in Feaven alone, who reveals to Teles that Jesus is the Christ, while in John (I. 42) the insignific. can't Undrew knows him to be the Christ after the first day he parr him! Thin Thelp (vs. 46) knows this is the very man of whom Moses and the Trophelo moto, while in the Synophies Jeens himself in the walk to Emmans has to open the Scripture "about the Mosaic and prophetic notions of the Christ! These things might pursle form man, of they would study the New Destament. Now what are young pludents to do in the premises! I hope you will hill future scholars out of such broubles. By the may can you lete me the best Ed. of Horace? Have you ever read Southeners, De Grotices, a collection of Greek Jours of Love?

To the Same at Cambridge.

25 Sept" 1842

My dear friend.

Mr Wethington of the Devenly School has hassed an hour or two with me, and lold me; what knew must take place, namely; that the school already wears a new aspect, as I has a new youl: that you stimulate the dull, and correct the irrated, and set

right such as have prejudices inclining to narrowness Of not begolvy. I knew that this was the place for you. But Isede arrakening the soul of prely in the youth who are to leach to there is one work which (you will pardon me for puggesting it) the onser hast of the public look to you to perform. There was a time when found peliolarship or as deemed essential to a unitarian minister. I think the denomination has more first rate ocholars from the age of Frothington down to that of Upham, than any other denomination, in proportion to our numbers. 1Out among the younger men- there is a most woful neglect of pound study of all kinds. A manis library is in some measure the ender of his mind, and the library of a young minuter presents a diplorable picture of bur thoology a for Keviero: popular histories: Wilsomittel for N. J. exegeses in English: puhafes an anused copy works of fection: show books, and the sound of the press, make up the whole: paring a for volumes of Sermons. This neglech of found study has been excused by the example of Or N. fr., and Justified by the demands of the time, that a man Should lecture on Intemperance, Haven to to to. visit all the old women in his parish once a greek and retail gossep from house to house. Now it seems to me that the denomination has a right to expect the first scholar , that has been I refessor of Theology since Norton, to reform this evil,

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not only by his example but by his precept, and by the descipline he gives the young men under his charge. The Orthodox and were the Baptisto are doing much more than one to encourage good scholarship. Now one of these things I away must be done; wither (1.) all Study of hedogy must be abandoned, of 2.) et must be studied no a method and mit a throughness and to an extent, which bears some resemblance to the state of other Parences. Thulogy is contemptible at present in comparison with Ustronomy, Geology. or even "the pretended science of Threnology". Even this last pretends to verify do facto, and legitimate its principles. (Does Theology do either? Is not a minister to do both of brot things, we. (1) to leach buth about man and God, and the relation between them, and (2) to promote goodness." Is the present method adequate to the first object? It seems to me that the whole matter of Theology requires to be taken back to the shop and be east over anen. Is not The-Hogy in about the Janu state with us that Natural The losophy was in before Dacon? Shall me leave the Reformation of A to the Orthodox, or do our part? I hope you well excuse me for what may seem very impertinent, and the intrusion of a boys advice, but I could not lasely be si tent on what seems of such monet. I send you a great pile of Kereens for . Stars. They go next to 15. 18. Edwards. andover.

Trancis to

They cordain a good deal of intuisting matter, but my reading and other faculties are in such a poor way, that I have done little but glance at their contents. Let this fact excuse my dull letter.

Yours ever . J. P.

West Koxbury 18 " Fet. 1843 My dear Mr Francis. "Semper ego scriptitor tantura! nunquamne ressonas!! and that means as plain as Latin can speak it - are you not going to answer my letter of last September, nor never to morte again. Isras most heartily - as unexpectedly - gladdened at seeing you the other day and entend one of these days to made your adyla and gleat away pome of that herb which "once plucked grower not again. to not your time. I mete now - about St. Georard - no, not She Seonard but Demardus de Uteno (that es Uteno not Utero) ordines Inedicatorium and all about Utino Ultinam that I know!); whereas I know only what the Diograph Universell vouchsafes to do reader, and this fact be-Dede: , vvx. that there is a bulky folio in my hands from the aforesaid Geonardus - (aleas Securard) purpor.

ting to be privated in the year of frace MCCCC XLVI!

I want to know who this Temanders oras, and of it

be possible that "the lypes" were applied to any "ordinis Predicatorum " so early as 1446. If you meet Leonard - any orher in the crooked packs of ecclesiastical this toby - I hope you write give me tidings of him. Der-haps you set some of the "godly young men" of the D. I to study his homelies for all days in the year, and so make the old fellow areful.

But to leave him. I want to tell you what a cap.

etal heasure I found at Salem in the man you have so often mentioned before now, Mr King - truly he is not ill named. Son did not lett me the half of how. Why he is a real spholar, a generous cultivator of generous letters. Or man in Salem - that studied Ralph budrouth and Neebuhrs I one, and hunted up all the references: that owns du day fand uses how too and is as much at home almost in aris totte - and his great forbears - as Dr Vierce is in the college catalogue (or a good denner)! Why I should as soon think of a Bord of Taradise it Spring Sheet . I found with Mr King a fine copy of Francis of Sales Introducción a la Vida devota (for el is done ente Spanish, a nice parchment copy - a book I have long wanted to see. He had the Castellian Rundness to give me the book - which I doubt not

I have been down to Dingham - and heard a great many inquiries about you - whether you had a life - preserver or not? how the Bosotian air of Cambridge

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affected you (doubting I pufpose - whether or not you heathed it as Findar did, ore immenso . -)? what would become of the Dirmits School under your administration? how the old white horse liked "the air and fort of Cambridge? Some body proposed that the degree Should be confirred on how, and he phould have a place in the college catalogue as well as in the college "commons Some thought that a new order of degrees ought to be made- and he should be molled - in an Equestrian rank, the degree of I to be confirmed not ex ordine, or ex gration, but ex mereto. If I much and the Miss Thaxlers received me with hospitable hearts - and remembered you and your mife - as of you had loved with them always. But I can write no mon - for there is so much talking going in about me - that the pen has brotted on of toelf over the last page like your good old Norse - So you mile ex cure it all- and believe me as ever

Yours. J. J.

Most incorrigible Doctor and Professor, "

Son are one of

the greatest poundrels that "das liebe Gott" ever made

that you are - and a great deal more - I mish I

had Suther's latent at invective, for them I would

collect all the naughty epithets in Satire, Platter

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deutsch and Needer - deutsch - and pour them all out on your meked head. Why the very Jenfel is in you to think - any body - much to conceal "preces and parcasms, and such other pretty matter under a little jest and fun. Ich me enform your muddiness of the whole matter. No body meant any thing ellnatured - or preciong - or parcastic - It was one of your greatest admirers and realest friends that Paid the Affensive word. How you could find any thing swong in that - or any thing offensive is to me pas-Ang strange. I can only accomb for in this way. Now have experienced a visitatio diabole, to which Theronymus and Sutherus and many great Doctors and Professors of theology, have been publicled before I had he doubt you would have your tentatio diaboh - but I thought of might be only a " Messenger of Sathan south to buffel you - but nond find to was the foul frend houself that came and whis. pered on your ear there is more meant than meets the eye - in that ere letter o' Tarkers! I Should put your letter (the latter hast of it I mean) among cases of the "pupernatural in composition", but I mean to make another use of I. I have long been mede tating a treatise "de tentationebus" du which I inlend to treat the publicl, universaliter - generalitor, and specialitie - and under the last head I shall heat de l'intationebus hominimo diversorume. I shale of course have a books "de lentatt. Doctorer Divin.

etatis, and one "de lentall. Frof. Sac. Thiol. and it will require no little melaphysical acuteness to lite in form cases - in which of the tro books to place particular instances tentationen, whether they mere listationes quoad Doctorum "or "quoad Trofessorum Sac Thiol." and Junce I shall not know when you belong, I mean to add by way of Teroration (which american downer so much hegled) another book, de leutation horribele decentissima et miraculosa Converse Francisco (Doctoris Devinitatio excellentissemi alque Professorio Sac. Theol. etc Duspicios isseni and I shall clustrate the chap (ler) by a cut representing the fand lo. of reading the Letter of J. J. und the deabolus in active tentationes whispung in your ear. There's oneers and sar. casms under that", and that Phale be the Hims

But to be pober - what you pay about I ledge does not Purprise me - I have not had an owner of faith in that man for these 3 or 4 years. I make no doubt he would have - - or done anything to get in your chair. He is a man unstable as brate. You put your finger on him and he and there I've thinks a midister must have an official function, whereby the man is one thing and the minister and the minister way pay what the man knows to be a lie!, and do what the man abhors. I thought Hedge capable of writing what you pay he did note, but of that or him one meet - for

Scripta I thank you hearthy for what Sente vary about Seonhard non Ulin. I had my doubts about the Editions of 1446 (mire antiquidate!) and the Biog. Days the date refers to the completion of the work by S. himself not by the Printer. I will borrow Serve pometime, but shall see you soon. I read over to Samson all that you say about the old "Georhard" and the Doctor lunghed as Tenfelstrick laughed.

Some ever J. P.

Ante Scripture or post script which you will. If you wer pusped me of preers and parcasaus again I will take Bromson and Mr Norton with me and come afon you in your study, and we will slay you, and deliver you with Seethan.

Dear friend,

I beth you I should have my rivinge on you - you micked man for your ocand alone sugges.

tions about sacasms texe. Well the Devil came here the other day - and told me just horr he fixed it.

He loted you the letter was full of meers and sacasms - and you believed it all and he intends haying you another visit soon - or him you may look out for the consequences! He left a arange which I enclose!

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I wonder if E. P. P. that vivage of Philippoles has not sent you some of my books from Germany. Your huly J. P.

[Sub Rosa rosissima]

N. Moxbury 18. april 1843. Most excellent Herr Doctor. I will lite you how I got sight of his Salame Majesty - of you wint lite the " Touther "of the Poston ass and book him down in pencel. I opened a new Serman book, Banar's Libre von der Dreienigkeet &c and as I was cutting the leaves of the 2 vol, and had got to hage 914. my eye caught the mords "anselm von Canterbury" and as I looked on I read "dieselbe Frage renters acht_ Londardus." and to my horror and constimation - the (Devil himself rose up out of the dung of sheet the book all sorts of his favorite forms. Now he was cope alex VI: norr balow: Nor Father Tonggs (general Sec. 40 of the american Unitarian association), and this seemed his favorete form - then he had a tack and home - then he settled down out and Andrews Norton - and discoursed as that urbane cretic is worth to do, and with his love milaness, and spirit of most hellest vancour - a levely instance of the quaretor in mode and in the - Thin he became Brother Going, and eat

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It least a peck of cream cakes dispatching each at three betes - and talking all the while "on the danger of thinking too much on phretual pubjects", and declaring that un. less "Numan Reason" was turned out of doors directly. "The would warse tirrible questions". Then He look the gense of good Or Farkman - but he talked to selly and made puch homble perversion of scripture, that I hade him be done. The only bristed his nose more and more, I adjused how by the Bible he had I at his tongues end - and asked me of I thought him "Do green as that? Valgate and IX, and the Idebrew verety had no effect. I look up the "Examiner". The paid "Save us food Gord" as euphoneously as Greenwood housef could have done - and owniedrally look the form of a very old roman - in a red flamel petticial, with blue your flockings, and a naing hood over her face and eyes. I tred the "Legister - he was a little duty gul eating green applies. I read toro or three passages - editorials all of them, and he was po sick at the plornach - you would have thought he had tu-Kin a dose of lastar-emetic, or had heard one of Dr Grays permons - In my haste I and "all men are hars - but caught up the "academical Sectures of the learned D.D. II.D. Esq tc to Ve, and at the Dight of the "golden candlestick" he looks the form of the "Dean" - Do called by mortato - and became obeduch to my commands. The lotted me a great many things - that or ould make you place; gave me an

account of his 10ook on the Evidences of Christianly which as he found was so for in advance of the age " that man was not found worthy to read it" now ever would be, and at last told me how he lempted you a lette while ago " Upropos" paid I, "you could not have corne on a better time, just give me a proture of the peace! No some paid than done. I sent it to you by the first opportunity. Then he lold me that he had a spite against old (Dr Ware, and had bred to come the Jaddy"over him. but could not, for the old Dr. mas po crafty, there was no getting round him, " What shall I do? asked he. I para the Dr loves checkens and used to steat them when in college. Dr Francis has got an old lock very old - at least 21 years. Thake the old In War think it is a nice young Jullet and he mile not the roost- and carry off the Hooster, and the next day What well be his mortification at dinner, when he trues to carve his linder food in presence of Sidney Willard and Mr Wodges och are to den gruth him! Thank you, said the Devil, It is just the thing." To if you should ever lose your Rosster you may know that the scheme succeeded, and the Devel out. willed the Or.

About that book of Webers, I think it is in the "Illustrations of Northern Romances, but it may be in the "Metrical Romances". Did you ever loss into the curious things in Schiller's Thesaures? It is in the

Frances 6

The D-l gave me the other day some hints to a young man sterdying Theology and I shall send them to you one of these days, to be laid before the young onen - without naming the source. The De said he gathered them not from his invention, but the practice of certain his torical persons whom he named but whose names much not be written except in part. C.B. FHH. F.B.H. Ic Ve Ve

Yours indeed

5.9

Oxford, 18423, Oct. 1843.

It seems add that I should be miling to you from Oxford. I mish it mere you that mere milting to me from the vance reverend place. No! I wish you were here with ne - me would go about in the "Bodleian" to gether and call when "Braten nose" and "all souls" and "corpus Christis" and "Christis Church" and all the rest. Then how me would look at the pictures of the great scholars - and what talks me would have about Scotus and Ramus - and the difference between a good libet and a guid libet, and all the singhty questions that the "Boston Association" have an applied lift undecided - I had a letter to Baden Dindle, Oxoficer of Geometry here, but undeckely the ford man is array: then two I had an introduction

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to Mr Nerman - the great Tusefite, far more pusuit. ceal than Jusy himself - but he is also among the missing, so I am at my mits end. Horiend I have seen the outside of "I Fraren nose" Corpus Christi "Christ College" te to and the uside of the Radcliffe" and the Bodleran " have talked week the gub-librarian not such a "ful" (or cub) as that Sebley at Cambridge but a grave "Fellow" of 60, with a pquare cap and academical Tobe. The politety shored me what I wanted to see - I have heard an Oxford downe preach in It Marys church - a most pergularly sto prod permon - one torhich Dr Gr-y and Dr J-r-e would think uncommonly stuped of droved out at the great and Thursday Secture", Jusquesn is get. ting forward rapidly - it has already embraced the greater hast of the peely, and the learning too, of the Church, and men look formand confidently to the time - when they well all (i.e. the Tusifeles) secede in a body - as not far destant. Really the rise of this harty in the English Church is one of the most encouraging Digns of the times, The old Church is not so dead as men fancied; Done are found who Pay to the fat Bishops, and easy Deans. " So to the (Devel with your livings, and your rents - your tittes and your distrainings - let us put life into this old forms which you are humbingging the people withal. He want a reveal of Christianity - humtime Christianity, and well believe anything and

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sacrefice all things, but me will have it. Here is Dre Newman - gives up a rich living -out of conscien hous scruples ! (In Jusey-born of one of the oldest anulees in the Rougdon, who at Just Hall keep a How of gold given them by Canute a man bred in all lenderness, rides on the rutorde of coaches, and pubmits to all manner of hard fare, to save money to give to the poor, and promote education, Christian ity and the like of that. He says a man in good Encumstances ought to give up a fourth part of his income - for benevolent purposes: and does it! John Dull stares, and pays, "what the Devel is this? Men - rich men, give up their own puddings and feed the poor - such a thing was never heard of before - since the time of the non-conformulo! Then too 500 Scolet ministers come out and say The Lord Christ is the only thad of the Scotch church and the Queen is a most excellent Lady, and may go to Heaven, but she shall never be Shad of our church, and the Lairds phall not choose the minis lus - nor meddle in cherical affairs." They are millong to slave if need be - just as their good fathers in days gone by. all these are most incouraging signs, it seems to me, and show a life in John Bule that me did not thinks of. When me mere at Manchester - we went into a very old church - the newest hart of It, built in 1422 - It was very beau. tiful: we saw owhere Gromwell & foldiers - for they

made Banacks of the church - "broke down the carved work". I felt the natural emotions of reverence at heading puch ancient aisles - consicrated by the prayers and remembrances of 400 years, and felt too a port of hatred towards old Noll, who did Juch things. But the next day I went to worship in the old church. The organ portuded out its beautiful lones: the Lexton - arrayed in a purplice - shomed us out a handsome per, but sent an old, tottering venerable man - into a little during boy, Presently "the Dean and canons" came in, in their robes precided by an usher: the Dean has a palary of about \$ 25.000 per amount: a fat chongh with a face like George III got with the reading desk," and gallofied like a hunter o'er his for ayers", and another preached or most stutud and arregard Dermon. I could not but think Commele ded only half his work, and when I was at Oxford, I wondered why he never went there with his breach my canno

I mish I had some leterary intelligence to give your but I have nothing of the port. I have seen pome of the Unitarian clergy at Manchester. They are better educated than I fancied study the Germans, and know pome things very mell. If Bastell of Manchester is a man of much character and promise. He preached the only tolerable sermon I have heard in England, and I have heard be. I have been to Kenelmorth - to Warrick Castle, have been in the room when

Francis Lo

Shakespeare was born - and have plosd over his grave your may judge with what feelings. I like England
more than I expected - her beauties are greater the an
we fancy. The towns - are like all towns - mud masble, modar and brick: but the country-the quiet little
cottages - the plended seats of respectable men; the fine
parks - with this old trees, and recollections of centuries:
the rich cultivation, the fine horses, carriages and roads
all these are finer than you and I was thought.
But the people - I men out of 10 - they are duty, iteclad, ill carel for, and ignorant. After all England
is a sad country to my upe. Such a great church
and po fer Christians; such a mass of cloth and food,
and so many maked backs and hungry mouths.
Oh. it is writted, a wicked country.

Sondon. I have seen Carlyle - latter lea mit him a punday night, and later breakfast mit Babbage and had a fine visit, seen his monders, and heard his monders. I shall have much to lette you some day. But norr - I mee only commend to you "those for sheep in the milderness" knowing that you mie lead them to a large place", where that shall go in und out, and find pasture". God bless you fare mele.

Sile Dr Weeker that Gesenies' Library is to be pold at auction, in a few months, they pay here. Can the College get anything therefrom?

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My dear friend.

Never mas one of your letters even more release than the last, which reached me yes terday. (Do lett me all the unitarian news - all about the doings and the payings of those regenerators of the earth. I hear very good tedings from several quarters of that meeting, of Dancys Speech, and above all of Surports ingenious forbiarance. What you say of the Unitarland praise of their distinguished new is very true. They will do it while they can make sectarian capital out of such men. I have not leved for long as some mon, but long enough to see that there is less honesty, less openness, less fair play in the sectarian parties - I will not day re ligious parties - than on the political cabals of our land. The whigs sieve the Devil in the name of the country, the Doco-focos doing the parise. Sectarian parties serve the same maser - often consciously believe - but they do et in the name of God. Tolitical Lecolots call their friends Tatriots; their for Fractors; Sectarian begots name their co'ad julos Sants, then phonents, Infidels, atherets, and the like. The one gives its friends a fat office on earth: the other its friends the promise of a fat office in Heaven If Oyen had been a priest and not a statesman and house also - he might have told his por -" come and see week horr lette prety the church is managed

Frances lo

"In nomine Der in omne " pays a Roman provet, which has lost none of its meaning in 2000 years. I mish you were here with me, you would point out a thousand pources of instruction, which be hid to min for want of an argues to look them uf. Then too it is so much more delightful to have two than one, when looking at beautiful things. It seems to me me mout poculy, orher me continuplate the Beautiful, but politide when me look upon the outline. Wet I want prose away at this rate. It me lett you of what is going on here. It is difficult for a stranger to get the hang of things at Janis. tach man has his on "phecialite", and out of that knows as little of other mens phecialities as a Isonse knows of giving mulk. Then there is no Evening Irans crift to tett you. I felt quite helpless and unhandy for some days at first. The men to whom I had lit les seen absent, or sick. The lectures at the Sorbonne, at the college Poyale, at the Bebliotheque Poyale on The losophy and the like, had not commenced, so I went about to per the pights, and pights mough there are to see, I assure you. Nothing is to she more wonderful than the architecture. Ofthe all that I have read, and all our studies mit dia grams - it is impossible to form an adequate con ception of such buildings as the the church. -es of St Euslache and Notre Dame. You are felled week astomishment and are at the sight.

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Sou head the ausles, you look round on the timbs of great men, you see the pictures in Christran neythology, you consider the images of paines is made down by its lofteness - a fort of cloud almays seening to fell the upper hast of the church for listen to the negsterious music, prechas the mind in the pine trees of a pummer might, yet now and then as planting as thunder - and you are moved as a church never moved you before -I go to these again and again, alrays with a feling of deeper reverence - I abhor the non sure of the church ciremones, their processions and their anews, but their churches I love second only to the stern loveliness of nature. I mish you were here that me night go to gether to day - for It is Sunday and the bills of It Sulpice are oringing their poliner sounds all own this quarter of the city - to go as me shall do in 10 minutes to the church of It Eustace, a most remarkable building, and then to the Talais Royale to see the paintings, and the apartness of Cardinal Micheleen. Wethere I must stop . _ Thre I did slop, and went to church, and the Valace. a comous place is Paris on Sunday, all signs of rest are banished - there is the same number of carnages and persons in the sheet, as on other days. The ships are open; business goes on as be-

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ou - by and by some of the shops are closed, that the clarks may go to the Theatre, or some other amusemul. The best pieces are played at all the 26 theatres on Sunday, and the largest audiences assemble. The for ohe way at home . the French go to the opposite exhemo. It after all there is a certain unity of character in the French, that has to ment. They are always gay - gay on their business - gay in their religion: their churches even have a slight that is peculiarly French - at least since the time of De Some all their architecture has been gay. The Trunchman would dance before the Lord". Now John Bull all the week long, es spinning cotton, rais ing potatoes, fatting oxen, and sending ships to the ends of the world. We has managed matters so, that the income of his church is 44000 pounds more a year more than the moone of all the other churches of Europe put together, and so that 6 per emb of his whole population receives support from the public purse. All the week long he never that's of Godnow cares for Truth and Righteousness - but Sunday comes and then John is nightly religious all at once; he transports to Bolany Day a man who danced round a marpole, and shuts up an old moman on faul because The fold apples during the hours of service Sunday morn ing. Here is no unity at the least. It me lett you about the literature that is just making its appearance. I have not as yet a list

Francis Co of Merich works that well give you any Patro fac. tion. It is difficult to make puch a list. You must go round to all the Book - ploves and they are Sules apart. There is no North american mit its list of new publications. The founds and you little. Here are some of the Germans. Tortal lynce graceae, ed I. Wergot. 180 p VIII + 864. A. E. G. Taulus Die endlich offenton gerrordene positive Thee, der I bent aning , ader Cristetion of quehichte worthche ligh Isras theoling and I tick tiquery der von - Tehelle wehen Endect ander jet Thelas whenhaupt, my holorie und Offenbarung der Christiener 4092 de 1 Uncto 800 volume. It seems to contain the left of Ichl. with a very copious running commentary. The old fellow is hif no means asleep. Geschichte der bildenden Klinste von Karl Schnaase . B.I. Klinste bu den alten (!) all T (Die rölker des Oriento. (!!) Instran and Wolf von Gottfried, von Strassburg, heraus, von Id. I Maasman. Boethis, De cons, Thil . L. C. IT 1/2 Obbarus mit Trol. et nut. Here comes a real German book - (Das alte Oegypten od. Sprache . Lesch Religion and verfassary der alt. Degypten nach den altae gyptischen original schuften (!) und den Mother engen der Michaegefile, Schringstellen barbuld um D. Me & Schmatte large It There I att 1/2 1 × 1VIII & 2184. The whole of this is divolet to an examination der interesterness of alkerblad

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is really cheap. For many volumes the good man well write he exploring the monders of Egyfol, I know not. I hope you well lete Mr Vickering of this, for I doubt not he will get it, and give an account thereof in the New England Rivier. Tuhaps you had better recom mend it to James Clarke, who has puch a beautiful ap preciation of scholarly accomplishments. Trassenhar Buch. der Klassich. Thelologe Not I p. 5 + 6 82 a new Ed. of Bracks much, Thill alberthunskunde, Deft 1. Acother com out de authologia grason (Jug. Bat) Ind la. Demis chrisportenia Gha Grace a recensive adolphin Superior, I. l. cont Grat 1- XXX Ind 1 (1844!) 1 Solbe, Jost como prace 44 Stricke (for the use of schools) Standenmen, just the Christian Unthom, if you well read an octave of goo pp. on der Idee. Here is a work that will charm you. I hope you mee get James Clarke to translate to. Hoscovany de matilmoriis mixtes, Vol I p. XXXIV and og2 which only heats of must on . on Nungary, Iransylvania. and antra. Vol II p. 862. Brhech follows them else when. all the above were published in 1843 except one on 1844. Here is one of last year, which comes with four speciality. Toffman, The sophie des Rède. Hildebrand Da Organismus der philosophiche Idee. aid grand lumin da Rhitorie I have a great mond to buy that book of old Taulus las you. I can't for myself- for I have only \$ 30. to spend for books on all, and this is not indispen

288 Francis Co of Merich works that well give you any Patro fac. tion. It is difficult to make puch a list. You must go round to all the Book - ploves and they are Sules apart. There is no North american mit ets lest of new publications. The Journals and you little. Here are some of the Germans. Tortae lyrici graecae, ed I. Bergot. 180 p VIII. + 864. N. E. G. Taulus Die endlich of heretar gerrordene positive The der flew lang, ader Einstetungs geschichte worthehen ligh Brantheilung who Hicktiquery der von - Schelle eschen Endect aucon ich Thelas wherhaugh, Mythologie und Offenbaning der Christianni 404 the 1 thick 800 volume. It seems to contain the left of Ichl. with a very copious running commentary. The old fellow is hif no means asleep. Dischichte der bildenden Hanste pon Karl Schnaase . B.I. Himste bu den alten (!) ale T (Die rolker des Oriento. (!!) Inistran and Wolf von Gottfried, von Strassburg, heraus, von Id. I Maasman. Boethis, De cons, Thil . L. C. I 1h Obbarus mit Trol. et nut. Here comes a real German book - (Das alte Oegypten od. Sprache . Lesch Religion and verfassary der alt. Degypten nach den altae gyptischen original schuften (!) und den Muthheirengen der Michaegypt, Schriftellen barbuild pin D. Me & Schrade Marge de There I abt 142 1 × 1VIII + 2184. The whole of this is divoled to an examination der interiffermens - yelen of alkerblad

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sible. I mish the College had given me \$1000 to bey books for the Lebrary. I could proke up at the "Plates" and old phops, what well cost the College \$ 5.000, for a single thousand, and would gladly de go, met no charge to the College. There is a beautiful copy of Condillac in 24 rols. De bound in calf for \$ 5, and other books equally cheap. I got the ortale story of the able de Saris - the defence of the newades, and all that for a dollar. Helvetus, pur l'Esprit (14th) for 15 cents. Such is the fate of tortes. I mish I was at home to buy form of old It owners fluff. If you per anything you think I want, lete forom to charge it to me, if it is chiap. I do mant Jahns Thebren. The, of A is at a reasonable price. I should like old Calow if not dear, but don't care much about et. The old fillow had not much of any considerable value to nu. I suppose Dr Jenks mile buy ale the publish to add to his place of that article! I have a thousand things to say, but can hardly get them note this letter. I thruke I told you about Carlyle and Dickens and Steeling in my other liter; if not I well when I see you. I have found form catalogue of the new Mench publications which I Shale Runs you through S. 418. and also Taulus took . I have no time to more you more, for the letter must go som. I have just heard M. Toucelet deliver a lecture at the Torbonne on the Laws of Motion. I mish you over here to go mich me to the place

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when Abeland used to beclure, which is near me at this moment, but while you have nobly and richty earned the privilege - do not enjoy it. I, who have as yet done nothing to ment the favor, are here realizing my day-dreams. But all this only increases my debt to the world. When I come to do I will whate lenfold more efforts to repay that, and all other detto. Remember me to all my friends, not forgetting the little flock in the little church, at I fring Sheet.

God be mike you and them.

5.9

Florence, 28" Jan. 1844

My dear fraind.

Gour letter as melcome as it was kind, and excellent as welcome, has moved nut to write again before I have Interence. The bells are just phitting III P. M. So it is about IX a. m. weik you or men less. You have a cold orinter day I suppose, and well go to meeting by and by in a bleigh, will bells jingling and the good old white horse jogging queitly along - (I beg you to remember me to the good old creature. I respect him much - he has brought me many a pleasant day, in the Phape of his master.) Well you are all meetifled up in woollows and furs, with hard coal fire in your grate, and double paskes to your mudows. I get with the mudows ofen, with no fire

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sible. I mish the College had given me \$1000 to bey broks for the Lebrary. I could proke up at the "Platts" and old phops, what will cost the College \$ 5.000, for a single thousand, and would gladly de go, with no charge to the College. Here is a beautiful copy of Condillac on 24 vols. De bound on calf for \$ 5, and other books equally cheap. I got the orbite story of the able de Paris - the defence of the newades, and all that for a dollar . Helvetius, pur l'Esprit (14th) for 15 cents. Such is the fate of books. I mish I was at home to buy some of old Idomer's fluff. If you per anything you think I want, lite forom to charge et to me, if it is chiap. I do mant Jahns Thebrew. Tobbe, if it is at a reasonable price . I should like old Calow of not dear, but dont care much about et. The old fellow had not much of any considerate value to me. I suppose Dr Jenks onle buy all the publish to add to his place of that article. I have a thousand things to say, but can hardly get them note this letter. I think I told you about Carlyle and Dickens and Steeling in my other letter; if not I well when I see you. I have found form catalogue of the new Mench publications which I shall Rund you through S. 410. and also Taulus' took . I have no time to more you more, for the letter must go form. I have just heard M. Toucelet deliver a lecture at the Sorbonne on the Laws of Motion. I mish you over here to go mick me to the place

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God be mike you and them.

1.9

My dear france. 28" jan. 1844

and excellent as welcome, has moved not to write again before I leave Istorence. The bells are just phitting III I. M. So it is about IX a.m. with you or even less. You have a cold writer day I suppose, and well go to meeting by and by in a bleigh, wilk bells jingling and the good old white horse jogging quelly along. (I beg you to remember me to the good old creature. I suspect him much - he has brought me many a pleasant day, in the Phape of his master.) Well you are all meetiled up in woollens and fars, with hard coal fire in your grate, and double pashes to your mindows. I get with the windows ofen, with no fire

and look down from my elevated stand - punckt (for I am "an trosseine" as they call de which means in 1000low, 5 stories from the ground) upon the armo which rund so near that I can throw an acom, which I picked up just now, ento eto classed water. Farther m lie - la chiesa de San Sperto, de light gothe cam. panile beautifully contrasting muto to Saracemie done and the huge magnificence of the Tette Valace, cor. lring with its walls, the Madonna della reggiola, the Leo X of Raphael, the monders of Detian of del Sarto and Casto Dolce - not to mention the Seonards da Vinces, the Fra Batholomes, and other men made immortal by the thought so dantily expres. ded in colors. Within & minutes walk is the Church of San Marco when Savanarda drew puch orondo of listeners that the old church, huge as it is, and for. nished with gallenes too for the nonce - could not held then, and within I minutes walk is the great square, where the pane lesteners, who had burnt their copies of Occasco (no great loss), and even of Dante, for Savanarola thought them had and dangerous torks," himed about and hunthim. and threar his ashes into the arms. Dr Jarkman pays, I would have that Gerdano I Trum of hold been God almostilit! I he had been Topo don't know what he would not have done to Javana. rola. Oh, they lived the poor monk "out of the chuich militabet", but God I doubt not gave how a

Francis lo

deat in the church triumphant - where I hope he will give Dr Tarkman a place when - - he shall deserve I. Horr the Devel must have laughed, when the Tope and the Morentines, oranched the joints of Savanarda and selenced that eloquent longue, which never spared en no profile or presthood! But the Devel is a but of a prophet, no doubt he broked northward, and gar that other monte, whow neither Tope now Dent, nor all the dr I- rk m - no, could short or selence, and while he mept on his own account laughed laughed louder than before, at the expense of the Tope. I am charmed at your discoveries in the Devil's papers! I had long thought the documents exested somewhere like bicero's treatise de glora, but I have never seen any authorite account even of their contents. I thought Hanke might brong some of the papers to light, but the case. trous man only published half the correspondence, the let lers addressed to M. Devil. If you will only edit these do cuments - week appropriate notes, proligoriena, com mentances, and confections, you will gain wulasting honor, and will be in the church militarch as long as you like. But to leave the Devel for a season _ let mu tell you that I have acquired one thing pine I come to Maly, which, (of I can bring it safe to (Joston) well make my fortune, and render me as acceptable, in certain quarters, as foxes to an inglish Barn. I have formed a great freewdship for asses Thre in Juseany, me sees the creature in its perfec

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tion. I love to cares their long wars, and put their crarse necks, and whisper terms of endeament to the cousins of the Nove. But alas - the asses that have met hetherto at home, defer from these! The asses of Staly, have upo and ears, the others only a brail - the asses head without his ears, without his ups. It seems to me I would be mele for cer. lain persons in their collective capacity to have a seal much this device - an ass well his ears teed down, his eyes blinded standing on the bruto of a pricipice, traying mich all his might, and kicking rehemently against a man freek a basket of hay. neller, and other ass-provender under his arm) orhi attempted to keep the ass from fulling outs the in. minent muschief. The motto phonito be Carp. Ironfitues quand docere. But to leave the alle also (for a peason"). I mish you could be here mit me, and see all the marvels of art, the marvels of nature too. I mish I could describe to you the churchy or the pictures, or even the platues alone. Here on Morence are 1/2 churches, for 100.000 people; about I and noble temples - not in their exterior, but in the neagnificence of their allars - hantings, bas reliefs and browses. Tet me tell you that one of them is 450 feet long, and has a down 386 feet high, so that when you pland before the high altar, there is the wondrous done, painted with grand percoes all the way up - hanging over your head. The outside is

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made of black, while, yellow and green marble, and produces an effect on the beholder which defees imag water. The fact outrus the fancy in regard to all these things. In the street hard by, are two evlassal Statues, the one of arrolfo (the original designer of this cathedral) the other of Trunelleschi (de completor) both looking up at the grand structure that torrers over their heads. Beneath are pulable suscriptions: me begins "Me ego sum arnulphus "to. Near them is a marble, in the parement of the side walk - mith there words " Jasso de Dante, for hore De used to set and look at this huge pilo. In the church are the Tombo of anolfo and Thunderche with other great men of Morence. Over one of the doors is a dark painting of dante houself much the Inform, the Tur gatores. and Taradoso buside him. The effect of the church within - darlo vast and solenin as it is , must be felt - fancied A carnel be; The nich music of more than a hundred voices, minisand no. mens I joined with the orect notes of an organ, placed. high up in the wall, uses and falls whom the ear in tides of harmony, that fell the soul with reverence. with Zeal, with Youth, and waken Sove of God, Just as the south word of purmer, when I comes tossing gently the tops of the pines. I love the music and the architecture of Catholicism; Is doctrines, Is nes and its general effect, I must say I hate all the more in Europe, than I hated at home. In our

church I saw a great crowd of people about a certain door, so I drew near and found the avriso setting forth that all persons, who on that day visited a particular shrine of the vergen, should have plenary indulgence for 40 days. I went with the multitude. I need not fear for the next pex neeks. Indud the Tope offis plinary indulgence for all surs, past present, and to come, to all such as attend fine per. mons that are to be preached in holy weeks at Pome this very year! I shall hear not only 5, but 50, of possible, and po shall be able to indulge" you and eight others when I get home, and fave them by in. carrow atmement! It will be the height of mercy to do so. I love church going. I would even allind " the great and Thursday lecture" of the church were as full of paintings and pulptures as these in Morence. and if the priest ded not destut my meditations in than thise munimeres do . - Will, the other day par pone poldiers much bayonets Ruping guard in the porch of a great church. I thought there must be some special pervice of God going on when the Red. coated had gathered to gether, so I went on wha side door, and behold there mere too files of poldeers the whole length of the church - with bayonets fixed -Dro at least, Keeping a place empty the whole length of the building, while form high functionary, mas no cumy mass, or eating up allnighty God, as he pretends to believe Here arrenget other munimen

Francis Co

they serve God by ungeng bills, I wonder no one ever thought of down the thing by foring cannon. It seems to she to be peculiarly proper for a military people, and they might find warrant for I in Scripture, (as for all other things) only by adopting a slight on. endation of the common lit Traise Them with pal lery reading, (by confection) "much palepetre". Tray Suggest It to Dre Noyes, (or Dr Gray) as worthy of Christation at least. But to leave them also fruite the above - named) let me say that I have seen the lands of Michael angel. Machiavelli, and Galleles, all in the pame church - the vash church of Santa broce. Machavelle is bean this epitath. Dante nomine mullion par elogum, which is quite Delphic. Here too is the constapt of Dance, erected about Do years ago. afteris "annea" - the Counters of Albany afterwards, or before, necled a splen did monument to him, poon after his death. It lates a good while to build the sepulchres of some prophets. It is quite annewing to see a tomb of Dante any when we Florence whose walls had no hospitality for his living heart) and still more to find the loub of Salliles in this Church, for it was in the closeler of this very Santa Croce, that the tribunal of prests lived, and had their being, and made their morements to have him before the inquisition at Home. I thus the Devel must laugh sometimes at the every of nature. I don't wonder the Palmest makes

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Jehovah son, "I will laugh at them". I have had a Treest to leach nu Statian, a lend freest too, who direct with delight on every ponetty allesson in the Cornedus he advised ned to read mit him. Ih gets 3/2 cents a day for saying mass; that is ale hus function: Cosa piccola as he paid. The is a radical and got not brouble met his liberal opin. cons' prin years ago, and has been plent ever knew. The cares for his religion the value of 3% cents a day - which is a good deal considering all things There is one thing which I always admined in the I dea of the Catholic Church to ret its democracy. It, (ideally speaking), honors personal qualities alone. the real virtues of real men. The apostles, the Saints, who are not himoured for accidental qualities, as mealth and fame, but for what are reckoned sterling meres of their own,) the Grophels (of past times) and Christ himself. The lives of these men are numortalized in plane and brass, and great men and kings are lote to kneel down before even their relics or their images, for nothing is po great as Doodness. Son feel this Idea becoming a sentiment no a cartholic church, and It buds out torrards an action and you pay Tools and blind! danined fools and stown blind! orby not go and do likeries, honoring value by action no with brass and talk. If a real man were to come and pland in these old churches over the graves of the noble, with these images of the John and Inspired Francis 6

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before the eyes of all his heavers, I seems to me he night make every stone in Santa broce ring again with eloquence, and wery heart burn with Sove towards Man and Faut towards God. Det puhaps he would feel that a marble lengthe - profuse much selver and gold and precious stones, and curring handinoso more precious than either - was not the place to preach Toundity, the Greatness of the Soul, the nothingness of lifes poor distinctions. No, the marble Devils would grew at how from the arches, and he would fare forthe ento the free our, and predict the destruction of that lemple! Oh, is the time ever to come when men shall be content to honor God by keeping his lars. being good, and downg good - when they shall know and feel that the Life of Neaven is the real service! The longer of live the more my reverence for The Real God, and the Real Religions - yes and the real preacher of et - continues to deepen and miden, and make my heart throb - but, at the pame time my abhorronce of all false Gods and false Telegions, and false Treachers too, maxes thronger and stronger. I know while men are as now there must be such things - but I know also that of men are ever to be made better, such things must be warred on, not mik earthly meapons, as cunning and spete (the Devil will beat all the Saints with them) but with proveds of a Celestrat lemper, and a celestral keenness too. I have now had I mouths lessere to consider my own position.

I feel all its melancholiness - the servinty of the task that is laid on me - but I feel too that I must on, on: that the time of rest well never come in my day and for me, but go long as I live that I must man against the false Gods - and then prests as false. I have done little betherto, of health continues I may for haps do somewhat, I am gratiful for this opportion. nely to passe in the middle of my course and see when I am going. I have down mong things, no doubt but the more I think of it the more the gen. eral lendency of my path seems to me the true on and the less do I feel any inclination to him army or to pland still. Idet let me leave this them as the others. I thank you most heartily for person. bering me in absence, and not the less for the good words that you are speaking to the few at Spring Sheet. (Do lete me if "the brechen exchange onth you and who? How tipley is down g, and what the Examined does, with that good, found, one dest man Lanson at to head. Do you know all his worth? The is a noble fellow. I am pory you should say what you do about yourself. It is not given to many men to laste, or even per the funds of their labor. Dow ought to have the consciousness of having done more than clergy man of your age in planting from ciples, that will bear funt for mankend. If you continue at Cambridge a ferr years, I know the would will be to impress on the Unitarian Sect-the spirit

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of thoughtful and serious enguery, of the greatest individu ally conjoined with the midest toleration. Sob speak of your sisters book. I read some of the "letters as they appeared from time to time, and on the passage I read the book anew - and week increased delight, The has phoken nobly a noble word, and may God bless her more and more. It is a great thing to speak words that sunt unto the nations hearts It is not every passing cloud that rains drops with the Dea which shall become pearls: I is only the derry of of Heaven which can do that. Write me about Walker and Bromson (what does he left has beg over, in the may of "peviening". Carlyle thought he and a Browson alcoto the same, and laughed not a little about the real of of whom he had heard only the "new viers" as old as Voltaine What is Nortens Hork, and what is paid of it? I have not bought Paulus for you. It- costs \$ 3.50!! I shall Der him. I will get all your books with great pleasure. I have opened a correspondence at Morence, and can get any Station books quite cheap. all of Dante (6 vols De) for \$10.00 and less. I pray you to unumber me (and mrs I) to your wife, to your daughter and Georgie. Tell Reply he is a metch and has not written a word upt. There soon - and I shall reforce thereat. You will see form old books (when they come) at oping Theet. your our J. J.

Son asked me about lousen - there is a party that hate how in Nance. Disappointed an betien perhaps induces Terous to allack the Duccesson competitor - but I am told he slands higher than before since I has made that shameful allacts on him -(the Eclecticisme Vo.) Others hate him because he is the champeon of the University, and therefore the for of the Jesuls (who are still strong on France) and fur. haps of the church. Here are two great parties in intellectual matters,) the church and the University. Cousin is the person featien of the University: the Jesulo of the church. Of course the church accuse, the University of Tanthusm. alkersom is used up and wort go any longer. bousen on a fine article on Varine says" they accused V. of atheism , for the lever Santheism had not been discovered them Great pains are latter by the priests - by the old Ichool generally, to put down Thilosophy - the Dr Grave of France, lutto about Franscendentation, In edelity, and all that, and this

"Alone for Dies they are inclined to.
By damning those they have no mind to".
What you pay about C. Stranslations of Plats I fancy is quite here. I saw the Belgiain Minister at Mr Bates' in Senden - The said the Same thing -

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(of I was not he, I was pome other person) but did not seem to think of much! I heard leveral beclurers at the Torbonne . Danwow, amongst others. He beduned about Gossendi - the looks a little like Dr Lanson, and is about as old. He comes on to the "palle", pours his law "upon his puch" and storo et up: lays an ell-meten M. S. before him; looks up and pays "Messeeurs", then looks down upon his paper, and never reuses his nose from his notes once in the "lean". He flourishes his left hand continually while he holds on to the light with his right. The has not written out his discourse in full - so he begans, goes back and begins again - in almost every sentince - The lack is as ragged as that of ___ - but not half so ouch. This manner is the worst conceenable: the style dry. Det his audience is quite attentive and pretty numes. odes. I heard him but 3 lines. - Jules John is not 26 years old - I ment to his Valle half an hom byou the time; I was halffull then. By and by I heard a slep at the private door, and the audience displied their hands. Then entered a finely formed young man - eligantly dressed of tute a la mode for some much one of the fresh countenances of ever par - pale, with deep dark eyes; he looks relig cons, mystical and philosophie. The lectured on Troclus and his school, on the mysticesno of Proclus eto origin and effects, when I heard hand. The had no notes, but leaned back in his chair - looked up

towards the ceeling - then at the audience, then began. His words were mucical - his manner perfect: I was the bean ideal of lecturing. The did not quite do justice to Stato - for he wintback to Stato to brace the supticate element in Froclus, I never heard or read neater expositions of doctrong, than his of States notions of God, the think there "un pen irrores". Lousin and Villemain do not lec. ture. Once I heard De Tollet lecture on the Lan of Nature to 4 listeners, which was It more than the beclure deserved. Let the man has ment (they pay I went many times to hear some of the theological faculty-but the knaves did not lecture when they pronded. I would gladly have heard Maral. but could not. I he and Senormant Reveral times. The is the successor (or publitute) of Guerol- and is an able fellow - oretty and mise - in one lecture he undertook to prove the "unety of Survanity by den onstrating that all the race descended from our pain He said he could not prove the fact in our lecon. but it was a fact as much to be latter for granted nor-a-days as any of the admitted truths of astronome Then he posited out the means of proof and flowish. ed away with great bulliancy - again he lectured on the Influence of Christianity, on the institutions of Europe. for he delivers tro courses on different subjects I heard how descues quite ably the Rise and prof ness of asceticism in the church - It mis mise and

Francis 6 with too, what he said - Christianity looked in the face the great problems of the 19° century. The problem of Egalite - of Iravail, of Irationite. Coenobitism. as ceticeson, and monachison were various politions not the real polition. Christianity is yet to give that in the form of a new pociety - for which the It. Temorians are in the night to strive. The carried as off to the Thebaid, and gave pectures of the life there quoting from a translation of Jerome made and priviled in the age of Louis XIV. So he made a Contrast between the Christianity of the Thebard, and that of Versaulles, not altogether to the advantage of the latter - I heard It marc Inarden - he lectures hw on French literature to vast andiences, which hi convulses with laughter. I did not see Everett in Sondon. He had just ed lost a daughter - so I did not call. When I return I shall present your letter. Verhaps you had better bry a bree for the amount of your books next Incup land send it to Baringo in case my cash should be short. I don't know what they will cost d It will be a pleasure to do any thing for you. rish id fects

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Rome 18 march 1844. Nos

My dear friend. I one you many thanks for all your kindness in miting to me, when I am a stran. gor in a strange land. You tell me good tidings also. I am rejoiced to know of the down go of Repley and Shanning and Tromson. But I hear he has done what he advised the Unitarians to do. "re establish the Boston Quartily". I puppose he will devote it to the overturn of the principles established on the first series I rejoice very much in the Former nevenuent. Not that I accept the platements of Fourier, but because I think our present form of pociety is inational and unchristian: that Society makes criminals, and then hangs then: that trade (in the main) is robbing, and Justice catches only the petty roques - never forgiving their offences - gradually makes them more and at last hangs them. Men one born on Boston ente a condition for worse than that of the requement. I brong men build their Castles by the hands of the weak, and out of the property of the weak. The Hendalism of money is not so bad as the Findalism of Birth - nor that so had as the Findalismof the Smood, but too bad to be borne in a Christian land, A seems to me. I don't believe the Socialists per very dearly what they would be at - yet they will help open mens upo, I seems to me. Three things are needed to make a Complete revolution; - the Sentiment - the Idea, the

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action. I fancy their Tentiment is not far from ught. but of their Idea be mong, so must their action be. I see no cure for the evil but this - to give each wide orderal clear views of the Kight- and then leave it to him, to do whathe thinks best a complex will has a simple cure, I seems to me - England so the newest country in the world perhaps - but that on which there is the most misery. It is the Paradier of the Rich. the Turgatory of the Wese, and the Well of the Por. In Haly there is more begging, but less planning. One million of the English are four men, what are the 19.000.000! Now me, the Yanker nation, are going in just the same may as the English, and unless me change the whole system radically in regard to the persent of wealth, and the pursual of power - me shall come to just the same result, and have the Christian Judalism of gold in Boston as in London. But of this when we meet face to face.

Sow did not lett me horr poor Dean Palfrey has become Secretary of the Common realth. " God save the common mealth of Massachusetts"!! How he will figure in the Proclamations - the whitow "Dean of the Paculity I think that I shall become a catholic - them I may be Cardinal, and will come to Boston in my red coach, with three fortness on behind. That is the way they vide here - and will preach a Remon on Homility and contempt of this world's goods, and as pure the people at the end that there is no fabration

out of the Church. Here I have seen not a ferr relies of the saints, and other worthis - enough to convert a Heather. Let me name them: the chains of It Veter, those of Saul, the column Christ leaned on when XII years old; the pellar which turst asunder when he gave up the ghost: the actual mell of Samania, (the woman of Jamaria, I suppose is lost, but enough could be found to orhow the ornas of the H" gospel would apply just as well), the 28 steps of Vilates House down which thust was led to be cruafied, and a piece of the true of . Desides these that have the seads of Vila and Saul - I mish they were on Jone of their shoulders .. I wonder that they have not the original leather of the Law written by the forger of Jehovah! which Moses broke, or the garments which Elohow made for adam and Evo. They lett a pleasant story about It Teter. a per-Secution once broke out while that aposto was at Kom. He did as at Jerusalem - cut and run. Dut as he was getting towards Ostew with might and main, down contes the Lord Jesus from Neaven, and alight on the ground before him. ("The people still can show the dent, Where his feet lighted on the flint") the fortprints are actually to be seen at this very day, marks of the loss and all! Then too I have been noto the prison where Saul was confined - the famous Jullianum - they title you that Teter was there also, and point out a spring that planted up omraculously on a certain occasion and Teta bapticed Hy Roman soldiers in it, all of orhow become

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martyro. Ofact from the nonsense of tradition, I makes a mais heart beat a little to stand in the preson, where there is little room to doubt that I aut was once held as a felon It carnes you back, over 1800 years to the time when Chris tran was a name of contempt, and cost a man his life. I went to the place "where Vaul dwell on his own hared house te. Don forget the Church, the Tope, the Cardinals and think of that man who found Christianity the faith of a few yoursh fishermen, and left it flowershing in all the great cities of the world. I never felt so near the apostle as at Rome. I have been to the catacombo which inducest ner more than almost anything at Kome You know then History of course. Here I par proofs enough that some of the alleged "corruptions of Christianity" date back to 10 f a.D. The worship of the Vingor can be traced nearly as far; that of the invocation of Dainto for the dead quite to that very year, I think. Indud of I were an Episcopalian, I must needs become a Cachohe. You find the ceremony of paying masses at present, pretty distinctly traced back to the beginning of the 2- Century and the Cacholics mention a symbol of transpublantiation, which shows that was well known In the 2 century, and pretty early too. In the Catacombs, there are chapels of course - in the chapels are percoes-paraled in the 2 century, at the latest in the early hart of it-representing the miracle at bana, in such conjunction with the saying mass that it shows a distinct allusion to the transformation of

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the bread and more, note the body and blood of Christ, at least they pay so. Of course I should laugh at any argument built on puch premises even if I admitted the presures - but many would be ourwhelmed by A. In the touts you find the bottle of Hood, which marks a marty, who deed a Hordy death - and often the instrument of his martyrden, still sticking in his tones, or land bisede him. Some of the catacombo have not yet been explored; as they have been felled with earth ever since the line of Constantine (thinks) which are mundation of the Titer deposited there. Therefore here is no chance for paying "the monts of the middle ages ded it," as Jone have often faid. I should like to put here on this city of graves and shidy the Jathers. Here in Kome one Father marche, a Jesul, who has devoted his life to the study of the Catacanto. The mich us and explained everything; besides that, he look me Chrongh or June collection of Christian antiquities in the Koman College (the great Jesutes lattish ment) and shored me consistees without stant, relating to the early Christians - bottles of dried blood of the tacky maryor - instruments of torture: mages of Christ of the Vorgen to de - - Mr Than put me a letter of introduction to a young american Catholic here. The entroduced me to several Catholics, esvinent men and capital scholars - to a D.D. a Weshop and a Carde nal. I have latted a good deal overt them about

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their facts, the have not disputed, but only questioned I feared that I might have providences done there infus. tice, but I think I have not . I have found them universally kind, perfectly few from cant. They don't draw down the comes of thenmouth; now latte through there nose, or roll up the whiter of their eyes and Day 0-0-0-0! There is much about the Catholic Church that I always liked, its music, architectures paint mgs, Statues &c: besides there is a long list of Danis whom I truly reverence - emolled on its calender. The Church is democratic (in the good since) no ap pointing its paints. Now are made Panils except for personal qualities - not for malth, or hall, or power; but goodness. What of they do pray to the parels? as the Trotes lands pay; or through them as they say? The hun God, I lake it, would as leef be called It Cecelia as Jehovah, and a true prayer must be acceptable to the true God. I lotat a Jesul Father so, the other day - but he said that was an odious dictrem - it fustified idolatry. I love to heart Tishop Bagge lath about the Catholic dectrine. The is one of the most learned new in Kome, and one of the gen. that and kindest of men. I love how much. The Eatholic Church practically I think cultivates the Jeelings of Keverinee of Fach of Gultiness belter than the drotestant churches; but I can't think A affects the conscience to porrefully, and I know that at present does not appeal to the Reason

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or fractical good sense. Nor true it is that it lakes the whole church to preach the whole gospel: but few men will see it is so. One can't see beyond Unita. reamism; another well not bridge beyond the Westmin ster Catechism, and here a whole Church refuses to go an nich beyond the decrees of the council of Trent. Torrere while Wishof Daggs says, out of the Catholic Church is no palvation, he adds, but none is dammed except for his own fault, and many may be in the Soul of the Catholic Church who are not on its Hody, God only knows who. I mish I could think better of the Treests here. a (Deventy Student" an american mophifte - said he had known hundreds of prests, and never one who had defiled howelf with women! that they were for purer in all respects than the Trotestant clergy But a Koman - also a catholic - paid that about To more pure conscientions men, the rest - here he shrugged his shoulders and pard the smalls have laro. About a year ago en a conventual Achool for young ladies of of them over unexpectedly found in the passe place with Khea Sylvia, but in this Ease the Deus ex machina was a Triest. I asked a guide de Place ou day about the Trusthood -The looked over his shoulder and in bad French, gave me an aroful account of them. There each person is obliged to take the consumer once a year! and before the comment to confess and perform

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and penance that is informed: of they refuse they are excommunicated! The of course is adapted to make Idypocretes of bad min and martyre of good our. Then bisides hur is an Inquisition: if a catholic be found cittering heresces he is dapt into the Inquisition, where " Weaven help how, as Uncle Total sand. The is not to. lived but only confined. I am loted there are about Hov, or soo in Ann. It is close to It. Teters! They don't prevent freedow of thoughts a man may think what he pleases - but as Dr N. I. S. sand What is the use of letter out? a reged consorship to exercise over the press - a political - and Cluster has a voice en that - and a theological consorship. English newspapers are often stopped at the Fist-office, because they contain incendiary matter. I our friend the Heaven - Stormer mere to come here, he would find hes "Quarterly" in the "Trohibitorum directly, and himself - any orhere but at case, I am thinking If I wanted to convert a fop to Christianity, I think I would send how to Rome - but if I wanted to put a Thelosopher in the Cartolie Church, I would send him any where but to Rome. No where is then more to dis gust or thinking man with do dictrines or its practical effects. Florerer here are also the bright ornaments of the Church; such men as Cardinal Odeschalche, such women as the late Trincers Horghore, both of whom spent mormous sures of money, and their whole lives in works of mercy.

I really believe that in no place, and no church are puch persons more renowned than here in the church at Rome. When the Tuncess was to be buried, 500 young men of Rome look off the horses from the beer, and themselves drew the body to the grave. One day they well make both her and the Cardinal, Dants, There doctrine of the comnuminon of Saints is beautiful to the feelings - not like the cold wordy rubne of the Trotestants. Here at Rome all is in the hands of the Trusts. Over a lying - in - Hospital, Isam the R.C. A. carriera apostolica, The very of Nature is a little sharp sometimes! Here lotting teckets un sold by authority: the R.C.a. manage that affair also, and once a fortnight there is a draw. ing, and the apostolical functionary appears in a baleny, and the lest of numbers is read off in ans presence to the people. You go to the Colisseum in the centre of it is a f, and a little lablet states that every body who kness that, phall receive plenary indulgence for Dor days; another at the intrance plates that indulgence for a year and to day shall be given to all who kess that! In a beautiful church - that of It Marion Maggeore - is present ved the portract of the blessed Vingen by It Suke -It is in a beautiful chapel, built by the Konghere family - and a Bull of the Tope in marble on the wall plates that of mass be paid on that chaped

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for any of the faithful who are dead and have deed penetont they shall be forthmet delivered from Tengatory - quebus cunque non obstantibas. It is difficult to say what is the present condition of the Catholic Chilich; they are certainly making great exertions to extend their faith in all haits of the mold. the present Tope is a prime and excellent man I should judge; one that fears God and loves mankind, be beving himself fallible as a man, but infallible as Head of the church, and his character has had in. fluence on the church. I should be sorry to see the Catholie Church fall now, for which of the Frotes. land seds could late do place? Suhaps it mile outline them all - for there is a temble until in its eystern, and it holds to its first principles with unionseless fidelity, while the Troles lands feel that their punciple of sole reliance on the Sacred Scrip. lives as the only and pufficient word of God and rule of faith - is fell by many to be false, and known to be so by soul - and yet they onle not desert A_to fall back on absolute Keligion. taking all tradition (scriptural and not scriptur. val I for what it is wrouth. But I will not annoy you any more with Duch talk . let me go to other things, and before I forget il Father Manche is publishing a work describing the Cat. acombo - not merely the old - but those butherto medited. The now well correct the errors of

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316 Frances 6 Bosius and arringh - and will be a valua He contribution to the history of art, and plate more to that of Christiantif in a period for which me possess unfortunately but few documents Can't it be got for the bollege Sebrary? when finished I will cost about \$60. Shall I describe to you the monders of Tome? No, not I; you much come to know their. I went up to the top of the Capital som as e got to Rome. I par one mountain in the distance standing by etself, and said to a friend. home order at alta flet ouve candidum Socrate? for their of oras covered onthe snow Defor me were the seven Hells, not prominent but made out with a little difficulty; the Forum a duly orregular oblong space, when the Country men leave their Carlo and Oxen to back. The Colespeum is close at hand; the runs of the palace of the Cesars cover the Talatine and un Englishman has a house on the very lot The greater hart of old Rome - the Rome of the Republic is covered with one yands and gardens! Cabbages and artichokes grow when the pride of the Cesars once had to drelling place. Alas for Rome. The is the Ducen Dorager of the nations. Ther power has passed array but a shadowy respect is still hard to her name

and the recollections of his greatness yet armes the

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world - I have studied the relies of Tagan Rome but I can't lett where it ends and Christian Rome vegus. When they baptized the people, they baptized their institutions. alas offeel that I ahn in old Tagan Rome stile - I was presented to his Nolmess the other day. The looks mild and bene volent: has motten some books, and is thought a clever man by nature, apart from his infullibelief. Nortons book is as I fancied, but does not he attack the authenticity of the books of Moses? How is the Examener in the hands of I and 5? Kennember me to Dears when you see how, and Stetson. Ever yours, good by I. J.

all your books shall be deligently Dought for and dulf forwarded. I have made arrangement. with a Nowe at Istorence, for the purchasing of Statian Books. mete again poon; and lile me all the personal gossep, and leterary and theologecal news.

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1 Terlin 26. May 1844

My dear Friend. Men in respect to their mobility or passive faculty of being moved, may be di or ded outo three classes, viz. 1, the ductele who can be led by the hand, I - the tractile, who can be drann by the nose, & 3. the projectile, who can be kicked by the part which is wanting in cherub but fully developed in school boys - in short, by what the "Lecrelary of the commonnealth of lass commenting upon Moses, called a retiring glory Well in Staty the Tope thinks the people consist only of the tractile and projectile classes. So he sets on the Tractors (the Triesto) and the Trojectors (the Soldiery). to conduct affairs. In austria the government proceed on the Supposition, that all are projectite and therefore has Poldeers every where, and gives it faithful Dubjicts a fight of its cannons in every little village. Cer Home there are a few who that I mankered are ductile but the Istical partisans suppose all the nation to be merely tractile: No body but General Jackson and

"One day" said Dr Tarkman" I went out to Cambridge as a deligate from the Society for promoting theological knowledge !! what I was of nature. I to represent theological knowledge !!!!) to see what Drivalfrey was doing! I had my doubts of his fitness for his Station, but I went out the lecture room, It was expounding Moses at first I felt like apodte Thelip when he saw one reading Essias,) He took that very difficult passage "Thou shall not looks whom my face to and translated." But a retiring glory shall then see"! I confess I felt ashame

my doubts, and was suggest instructed.

Francis Co

George III ever thought me mere projectile -Well here I am in the heart of Germany, in the very shot where the "Guish der Deutschlands" culminates. I have wished you were week one a thousand times here in Europe, but never more than now, for none deserves so much to come, and none would enjoy it more, for you have the many feder ness, that receives, the mag nammity that welcomes, and the Soul that appreci ales all that is good. Excuse me for waying this to you, for I forgot myself, and the limits of existolography for a moment. How you would rich in' the Bebliothek, and Ponice at the philosophical casestry one hour lectured forth, and look with monder on Hengelenberg discovering the Truly in the plural form of 11 1713, ! (and lalso in Behemoth I suppose.) / Terlin is to full of great men, that notody looks at one more than the Tarisvans look at the Geraffe. I believe it is rather a disgrace here to be a great man. You will say in your meken way, that it is so way where, and in your Unitarian may "well cete the case of Jesus and Socrates (nobodies but the Unitarians ever mention them on the same greek you know) as examples. That is true - but here the great men are so common that of alexander I - g) ever mere to come here, he would be though a very common place sort of man, fet only to eat Buffand Circam cakes, Dont lete this to any body for I should certainly be d-d, and homed out of

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the association, as an earnest of the future of such say. ing came abroad) But revenous a nos montons the the great men again. there are 180 of them connected with the University - not counting the Gremmo, who would make a Deone. Then there are crom princes, and Firster, and Erz Nevyogen and that got of vernine in any quantity. - I alway thought the German Thilosophus were lean, hale fork of mon, who "on the barren Neach "as Southe has It, did nothing but think, in short did nothing but think of thinking. It wont so. They look sleek, mill fed, and cory as other men. Dr. Invister , Consistercal Kath, Marhieneke, are plunif as Tartidges. Indeed I have deen but one lean man in Derlin, and he was a - Sanker! I heard beary the other day a sleek man of 40 - with a great forehead, and great white teeth, and great black whis Kers tred under his chim.) He lectured our hour or less on makeng a slight degression whom and an episode upon Mappet I thought of your philosophie al colleague, and mohid he had my seal - He would have gone up in raptures and have been what has happened to Tob and the Trophets translated! 19- promised to lecture the next day on with. If Noyes can get here in Deason, pray Send how, and if not Sidney Welland would do as mell - But here I am letting you about German affairs, and not saying a word about him of got

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here - Well than, we rode It days & It mights in a deligence to Bologna - from Rome - and then much to Vence - which by the way is such a city as Neptune mught have dreamed of when a little drunk oreth aubrosia (and amphibite); thence to Verona, plotipung at classical Tadua, (the Home of atheirm and Levy): thence Dos omles up the valley of the adequ, through the good to Imspruck. It was delightful to get array from the dark wely character of the Italians to the open faces and blue eyes of the Termans. Son feel that you are in "Quetochland" very soon. The horses are well fed the asses disappear and the Trusto; the momen are seen in abundance. In France; and Staty - the femme de chambre mas almost always a garcon - there is a certain safety in employing them. Dut from as me came to Germany, he found mee gulo, to make your bed, serve the latte &e, guls with great open blue ups, vory checks, and forms well developed - the German gorls are Baro ROATTOU to a remarkable degree that pay for to everything. Their manners are rather easy - for they come ento your chamber wethout knock. ing, and if you have only your think on they only laugh but don't go out. I have seen a gentleman-Graf von Shrill take you all day to pronounce his titles - hat the landlady on his shoulder, and chuck her under the chees, in presence of a room full. Notody seemed to think it strange. The

alas - I am afraid that the vitue of the German is not just what old Koman Jacitus pays it was in his day. Norever your of the Germans pay it was peu de chose even then, and he painted an edial and no actual people polely to shaw the Shabby Komans and Komanesses. He that as et may I fear that all the origins in Germany have very small feet. Well, to come back from the ne much from Innspruck to Mund yar many festivities for the King of Varana had Just given a daughter the for of the try where of austria, who we has day is to be soon as his Sa dees. Not only that, but a metched Son of the fand thing of Davana was just marie to the pretty daughter of the "Granduck" of Tuscam the poor gul was given array in her cradle - and when the grew up had the and acity to love the Due d'aumale - but married the Stupie / Java man none the less - for Trences no more want love in their medlock, than water in their mine. (I mean some in their mater at least that much be the reading of the New England coder). This same Davanan and his Juscan mife came from Staty at the fame time with ourselves - so me also rode through their trumphal arches and heard the music intended for them. From Munich we much to Ratiston, San do Sions Keplers. monament amongst others - the famous

Frances 6

Valhalla. You know all about it, I have no doubt, and that Suther has no bish among the Heroes of Germany, though the Stolbergs have a place in the national temple. Then bre went down the Danube on a Steamer to Vienna . Im beautiful days me passed there on that majestice vidualities of the trees. We had all the vaneties of scenery concevable, from busting torno to love. by castles - so called by men - by Gods - Kobbers dens - and mountains thate covered by primeral foresto. I expected to meet old arminis, or altila at the very least. The archduke Charles "(Deutschs lands & neimals Besieger," and the Napoleon's erste Desciger", so they called him at Munich in the Theatre. (Ishpose he conquer ed Napoleon at Wagram or peradventure at Clusterlite mas in the same boat with my humble pelf- and a small boat of was too, to contain two such great men - and me had of course, all forts of honors hand to us as me much along. at Vienna me saw the Leons - von Manden Pargolate amongst them - and then much to Drague. I sam John Dess'house - a schmerdermeister (Bosa toutor) lives in it now, and sendry mantina makers, rime dealers te - the famous inversity, - the grave of Tycho Wrahe - and the place

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where John of Neposwet was thrown off the bridge into the Kiver. It is a sacred place now, and John is the patron of ondges - a pretty piece of every that. We saw the famous Judous tack and the old bunal ground of the Jerro, I don't know that abraham, cloace and Jacob are not buried here perhaps Noah and adam, (Dre Noyes can lett.) but the place is old ewough. The Tebren toy - who shows the place and reads the rabbinical inscriptions, into most uncouch Johnnan German - Showed me a grave stone from the year 600 - a.D.! I believe all that the ferrs lete me - and they have not lost their national piculianty, In old time of a Hebrew was asked for a buth, he loted a Story , (at Vence non "parola Ebrea means a lie) I hever see a few, but I think of closes - and Noah and Baal, and Balaam, (13y the way Balaam is the only saint the Romans have laken out of the Old Destament. I don't feel at all anxious to convert them to the popular form of Christianily - for I think the monsine of the Kabbis is meanly as good as the nonsense of the Fathers, Schoolmen and Doctors of Divinity . To real Christianity, God send that all the world may be converted, though it is fish what I think the above mentioned three classes know lette about From Fraque me mul to Dresden down

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the Elbe - a beautiful rower it is too - with Wohemi. an villages and Robbers dens (vulgarly castles) on its banks, and nice payon tomos, with me cannon in them for the Ting of Saxony is not an Custrian, Do he has faith in Domething bisides cannon. Irom Dresden me came here passing thro' Wetternburg and at a distance doing rever ence to the church where Suther posted up the 95 theses, and when the grave covers his hardy body. I ought to add that in one of the lorns me passed by oh the Danube, there is a sheet called Doch wall from this circumstance. Once when Suther was there Some enernes mished to Revie how, as he turned to escape, the Devel who loved Martin like a brother spile of the Inkstand) shouled out "down there" pointing to a little lane. Turker streaked ch, and faved his Wacon. There is a fresco representing the event. Of course the miracle is a fact, if there is any but in Douglass Criterian and Seslies short method. Non I am at I Terlin_ in the third story of the British Holet - Do you know what sort of a place Berlin is? No! Imagene a Sandy plan to meles Aquare, with one or two nastif rivers trying to get through it, but doubtful all the time, that they had taken the right way. In the centre of this placen, and on the banks of the most doubtful of the rivers, imagine a great number of brick houses

covered with stuces, and a few churches to of the same material. Then imagine one street 60 - yo feel mede and I miles long, with another that Do feet mide, and I mile long, having four roms of line trees in it a foot walk in the centre, and bro carriage ways, one on each prode: then add Some hundreds of other streets - all straight - and you have a conception of Werlin. In the morning hart of A, imagine 1000 Nackney Coaches - the drivers week corrolants on the lot of their capes -10 0 private carnages, How drangs for beer (!) 150 carts and magons for other business. 30.000 foldiers 1650 Students, 180 Trofessoro (In well lake a day to imagine them all) a Fing, Baron om Dunbolt, and Dyo ovo others . Imagnite the King with a belly like Uncle Som Clarke, the Students much mulachous, the professors lecturing on (Dagest the King "counting out his money", Baron non Numball sleeping on his laurels, and the 270.000 Inoking, walking, meaving, making pipes, getting dunice and doing all sorts of unsherition able things and you have an edea of the personale of Serlin I have heard lots "of Trogessoro Once I have bun here. Schelling amongst others. The lectures on the Offent Thilosophie. I heard how trace The looks old and feeble - is jo. This articulation es feeble - has an audience of 250 - 300. Onoch of them come out of cureosity, or to anne them

Francis Co

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Selves at the Similaties of this Thelosophie. It hates Hegel. The other day speaking of Fichte he said his amen In selection leber had been justly proused for its dialectics, which differed shuch from that dialectical method (meaning Higels) which was mere mechanism, and in which you had nothing to do but him the mile | How some peraped and hosed) and in which to much more attention was pard to the noise of the clapper than to the quality of the meal that was turned out. (all laughed). again in another lecture he took up a certain notion, that Thegel, had mapped up in many words, and after disingaging It, Paid, accordingly, when Nigel's ductrine is understood. which seldom happens with many of his followers he is an absurdity! The is not professor, but men ber of the academy of Sciences, so has a right to lecture and avails houself of it. The pright in a men. Soc. Scientiae is inalienable! His coming here, I should judge was a failure. Hegelism flourishes like a green bay tree-full of leaves, and threatening fruit. The Thing don't like it. Bruno Daner has lost his septime So he abandons theology, and later to miting Hestory . Gesch. d. Politik . Wildung to d. 18ten.) I never thought Drune Vaner mas a great man, though the made a great now. The other Dance, whom infallable The north holds

328 Francis 6 in such esteem is really a man of lessering and genies too. By the way Norton never knew of Bauer's book title I asked him if he had seen et. "No - but it can't be trusted. You can never r-e-l-y fit to make (D-i-c-t-i-o-n-a-r-i-e-s" The other day I heard Werder a young Hegelian, lecturing on "Sogik". The point at essue was He got into a great passion and a desperate fox with his testiment the brying as I downly gettind to discover the Mr bestimming. The youd he Destinaning there was and Kealite Hereupon a fat chebby student, with cheeks like your class mate Hodges - widely his mas dailing buck hard to concered the difference, but after numerous meffectual attempts gave up ou despair. Then said the Trofessor in Some Chias. We got into quete a dethyrambic mood whom this, put his junger on the organ of individuality, then land I along feder of his river then flourished it in

this, put his finger on the organ of individuality, then land it along side of his rose them flourished it in the air. It is no easy thing to go down the regular . I you must lake of your land your which is all of many men I then lay aside your which is mith most men like plucking Esaps Jay I then lake off your Degriff. Then you are "far too naked to ashamed" in short

you are an : you have then the proper alacrety on unking, you go down. down, down, and leave that Sugh is = Which sugn. It after all my persiflage, the hope of the world less en Hegelism - Do they Day, and the Thing hater I . So do the ministers, Tosenkrants and Marheeneke some going to start a found. Highean of course: the King for bid it; the mouster called Marhienette before kind, and read his instructions, but would not let il have a copy. Thereupon the d'a culty had a meeting and deceared that this violated their "Schriftwhich". I don't know what well come of I. (I get this from a Bremer paper, not a Trusseaw. Men at Verlow know nothing about et. Dettina published a book A was verbolen and confiscel years ago. Then The mote another drove up to the King and asked "May Abe published" Des " fand the King, So it ap peared with the title

"Kicked" it would not as. Now the prints our other Charlottenbrug 1844 and will carry it to the King for his privilege.

She is writing another on the sufferings in Siberia. a terrible book it is too, to judge from the pages of the M.S. The read me. She showed me a letter from your sister and sends thanks. Tanles 'Schelling sells well. Schelling bried to have it suppressed!) but could not!!

Pro

I have received accounts of your proble Dermons at Spring street, and thank you with all my might I am Somewhat in doubt that my poor head will be well when I return - for it is certainly in a dubious state now; but don't let this to any one -You will poon have the "anniversary smeet" and the Undanan dunner. I send my good misher to the "Krethren", but learn that are getting rapidly be hundhand in liberality and freedom. Of course this does not Durprise me . but what mee they do with you and Noyes at the School? Really they are in a pretty "I destimming" with a real Thilosopher in one chair, and a poholar in the other, who domes the Inspiration of the Old Instament, and the authentical of the greater part of it, declaring too that mythe run through the whole of the Gospels! Really it was a mistable to appoint both Noyes and you! Buter have Sothrop for the Deb. Leb. (he has a fac simile of the first Ed. of James version, as old Home would pay I, and a J. J. for the other chair! Do resign or become converted - believe Dalaam & ass spoke why not, other asses have and do. Why not his? Will the rentarians develope their gymbolical books at present? - your books are getting bought Seve my love to the faithful - hearted, and believe me just as really yours as of old when no ocean rolled between.

J. F.

Francis Co

Hell you when you per Mr Prown, beg him to make pome arrangements with an English house, if he can, and if he does let me know, before the mid-dle of August for I shall paid the 19" of August. Tell me all the nows about Puply, Powerson.

R. W. E. Stetson, Lamson, Marker, and above all Trancis. I have bought some books for you that you did not know of them, but to no amount - a dien.

I have that the Prestren don't exchange with you! I can hardly forgoin it in Samson, for he is a wise and good man - I fear that I may get you not brouble by your supplying, so excellently (as all say) the Julpit at Prophying, so excellently (as all say) the Julpit at Prophying, so excellently (as all say) the Julpit at Prophying.

Auerbach's Keller, 12 Junio 1844

Lebe Herr Doctor Francis, mine of Truend, I monder if a Doctor of Divinity, and Trofessor of Sacred Theology, ever recroved a letter meeter in Auerbachs Heller: under the influence of the univertionable, who guided and directed the outgoings, and incomings of There Dr Faust - and was with him when he lay down and when he rose up? Jam sure that you never did.

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Therefore in due course of tone , if the mouls fail not, you shall have that felicity! No doubt you will say I chose the place as one whose nis pivation was congeneal to my devout notions, and theological huesers! Mele, men Day Dr I not Dr Irancis but Dr Iaustus) was nispiral by the devit, but I have sometimes thought, that he drawncarly as much good, as some men who it is said more inshired guil differently. I won't pretend to judge, but I wish some DD's him and elsewhere mught be inspired by the same beist whether it were a blue spirit or a black! How are piotures of the great scenes of Dr Taustus' lefe pacieted - not so very backy either, just over my head. How is the dorn out of which he rode on a Jun. Clate it he signed the pleage here before he ment out!) I dere is the inscription."

the rest, and I hope it mele be a warming to you and all others orths are willing to eat the devil's bread. The physice state he got for his pains - the devil's reward! To don't you entwent a potential header and coverant with that prolific master - pray advise all the stindents of daored Theology, never to meddle with such things! Well old Martin Suther preached here in Supoic - the not in Auerbach's Kellar, as I how do. It held forth from a high balany in the phreet. It stands there still. Here the releveloss hours overtook me, and notwith standing my sacred occupation, drove me out of the famous Keller, and send me off to Frankfort and I is now the

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Do of June, and I am near not the Jun of Or Faustur, but the great him of Heidelburg. You must know that this time is not that out of which Dr Taulus dunks were and beer, but one quite other and different. But let me not wander an ay from Suppe Do fast. I randered all about it, and a hice place it is too-with to 143 booksellers, to Brockhauses and Tauchnitaes, to Schneidus and Phischers. I thought of Dr Fausters and all the time. But there is not a street called after them-not even a Steamboat! By the way a prous american paid, you see by the very names of things, how meked these Germans are; they call a Otoamboal a Danidship. So you see the achism'ex. lends even to somall affairs. at Leipie I thought often of old Nomer - not the Joch but the Treacher. I walked in the library of the university, and Darr busts of many of his favor. des: grew enough they looked too, as if they were made to mode books for old Ame to read, or as of he mere made to read books which they should write. There were bocceins and Duchenhasen and 50 others whose names I never heard pronounced except by the reductor of Ribles. Och last I fell whom Martinus Guer - He was Nomers particular freed, "rich very rich", said It, as he took down once for illens our salland. . Here he was - on the courses looking a commentary on the Talms, and theatening on on the Samentations. I have after thought I nech Homer, in old corners of old libraries - like the 20 alcove in in the former College Lebrary. New I have had how pur-

pursuing the shades of various readings, and hunting through this and the other unreal "codex. Then I have ancied how in surgatory, allowed to have a right of I und als edition of 1536 - yet not allowed to touch it. Then too going up to the ghosts of great printers - Aldus, Froben Therw and Slephous - with the Phadow of his Wible under his arm, trying to find a publisher - susting rest. but finding none. Itill further I have fanceed him released from Souto, and put on the only Deaven he had prepared houself to enjoy - furrounded with forgotten tomes - his favor. the "visions" among the rest, and conversing with the kinand spirits from the 11" century, who split have all their hours - more always laboring, and never came to the South Especially would be revel in the company of that great army "hait of the host have crossed the flood, and hack are crossing nor " of grave theologians, who have expounded the Song of Songo, explained the nature and extent of the Gens of Solonen, and given curious conjectures about the origin Mary. Not to let Nomer go to his own place - I pair old

Normanwhere. The looks like Deacon and who sets abyour lift hand on Sundays, and looks up devoutly to caset the mode of mis down that fall from your lips; only the Deacon has the more intellectual face, and the best temper. Attranson is about 12 years old, with little, fury spitiful eyes, that are nower of still. He is small and thin, has lost his letter and therefore does not speak distinctly. It was Sunday when I went to see him, with Dr Thingel. He had not been to church. Indeed I doubt that the Seutoche getchete over

go (except to be baptized orhow they are babes). The had spure on his feet - for he rides an hour every day on the - redung School. In consequence of this experience on redung the eller trions man thinks he is peculiarly qualified to mate on the equestrian hims no the Greek language. I remem bor to have seen how proceed in some of the Testingen for his great knowledge of equestion affairs, gamed land the landator, "by his daily and praiseworthy habit of riding on hoseback". Now of he bather in a pain every day he mile be particularly able to muce on the natatory terms in theek and on the naval tactics of the ancients in general. Irang Duggest this to Fellow, and you will no longer be a speckled bira "and no Jay well wer pick at you! Well Nermann talked about america like a book, privled before 1492 about Fellon and te. We thinks Lobect is a qual man - though not quite 5 feet high - that the is a masterperce. I glory in the honor which is hitherto peculiar to myself, of having read it. I heard A, lecture the other day on the Trachewal vo. 10-15. He lecture & an hour on Satur, sometimes he followed his notes Cometines spoke with no reference to them. He got noto a great heat our a Greek particle, and distroyed I do not know how many reputations without stink. You would have thought he looked over the authors Phoulder and know not only just what he wrote, but just what he meant by what he mote, For much meet critics are these auchors. I have no doubt that bolerid go Dand somethings - for me prophecy is of my private

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interpretation - where of he know not the bearing: non there will me doubt arise criticis, who will title future generations, Just what S. J. C. me out by his Thosis, mutathesis, and Synchesis of whose in the Red. Nut let me come to padder things - I went to Wheelers grave - A ras a beautiful Sunday afternoon - The Rose and Locust heer mere all in blossom - and a fran fragrance felled the whole shot where the dead lay sleeping. In a pleasant little enclosure, was the grave of Wheler - grassy, green, a pan of Forget-ne. note was on the head of the grave - all fresh and blooming bright eyed and beautiful. The brows pang out a which. cheerful long. I almost enved how the reforse his body has here - a spirit pure as his, is I doubt not tranquel and blesh. I have latted about the remova of his body. I robably it will take place - In Supple his Thipecian is a great scoundrel - I say this adv seally - The plundered Wheller (thruk it mele appear to before the magistrate) of 110 Thalers, and now de mando £ 50 (!!) for his pervices during Wheeler's ellus The was know to him no doubt - The was a ferr and now is like - some other ferro alleged to be converted -" two fold more the te de. Troper measures mee be to Ken to do justice all round. With all this about I is Jut Risa, Wisselhoeft at Cambridge is Lo friend, and believes on how - I pair the man - latted to Sauchnite and Drilligel about how. Dr J. is a noble man, and will manage all the Wheeler affair. Kemun-

Francis 6 in how to Felton and Worcester, and lete Felton that of nothing more happens, than we think now, the body mee be dent to N. y. and whether he mee can telling the Famely at Servedon all that is necessary - as to time eler place, direction to to -I got your letters - kind, melcome, hearty as they always are - I need not pay how much I thank you for rech having the courage to come and peach to the good folk at 4 Spring Street - I fear that may make you more of a speck. ave led bond - as I hear the Kheetren do'nh exchange mich mas you. Teally I have no paternce with them I don't care for shryself- but to refuse to exchange much you ah Spring Street is past indurance. By the way I had a mee letter from Lamon the other day. Thank him if you der hom. - I have been to Wittenburg - or ch with remain una I have been at the and seen the spot where dv his intestand went through the Devel, and hit the wall. pea There is his latte - and his closet. His beer jugs may be Reen any where, for Martin had a Bauch . By the way ness that experiment with the unkhorn, provis that the Devil has and nu torrels, so expect no mercy for your heresces). Your books will all come except which I think is not taof fruit. Dante I can't get now, but you shall have my copy to read to. Besides I have a correspondence d, with a bookseller in Florence - and will hereafter get anything, anytody wants, at a lor price too. When I got to Germany, I had for books, Just \$9.39 cents! I thought

Aborrown they are blest though not for Lovo. How books will come to Little & Drown, marked Warrand Minimisty. Rev. Drof. Francis tete. I have pome thing, in the case that must pay duty, which please see to, for I don't want to pring gete. Jour books pay Bancroft, will come duty-free Some of your will come in a case to Prof. A. at Newton-with some of mine. Schelly upon do not glisten at all-nor him at present. Some to all - yours ever. S. G.

I have seen Allman and Umbrit having long latks with both - also breutrer and Taulus - a hobbe old fellow is I. 83 years old, and hale and flourished yet - hating nothing but Schelling. He tather on his to me about German Theology to, says that 1/3 of the Germans are anti-trinitarians but the state would let them say so!

Zurich 17 July 1844.

My dear friend,

If it were not for the houble postage of letters, I would write you at least once a wreek, for I see a thousand things, and thints of ten thousand which I would ghadly lett you of. Tomorrow you will send forth your bod of young youths commissioned to bried and to loose, and of course with the express understanding, that whatever and whomsoever they bried, shall be bound in I leaven to -

Francis 6

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Only imagine the young youths and their venior fuveniles as well fagotting for eternity both opinions and persons. By the way do you believe Jesus Christ ever loted his descriples. Is any me else, that which they bound on earth, should be bound in Deaven? If he did I fully him; but I and be leeve a word of it, and think it among the greatest heresees of the church (the great parent of Neresies) to have told Duch a story. Out of this some other time or no other time, as the case on any be. Were I am in the great theater of the action of Irringle Sottinger has Just written a popular life of Immyle with Lunch's fair waters spread out be fore me. I mish you were here to neet the famous places ruch me, and to talk of Jamous nun, and to heak of our fathers that begat us. Since I saw you (in a letter) have seen many farmers men. At Needelbirg I saw old Taulus who assires me that a third at least of the educated min of Germany are anh - Trustanan - but they dare not pay a word against the runty, only to weaken certain modes of proving it. Kationalism he says, is still the real faith of the nature. v.e of the educated, Ichlosser pays the same, only adding that " my freend " aulus goes too far. So me the Deble is full of poetry - A is not buth but poetry. as such I like it. With of I lite the people so the masses as Bromson would pay they won't late it as poetry, but to their great loss, well reject it altogether So I call it Offenbarung, and hurt mobody's feelings Now this is worthy of the ___ Tray instruct the hopeful youth on the art of myslification - A well wave

controversy, - and "huch notodys feelings. I mish I could have learnt it and certainly it or as not from lack of precipe and example that I did not - but an unlessly stupedity in myself. But puppose you know brother is in bondage to a lie why noblet how alone to find A out houself. Ich the Toland lead the blind, little they fall note the ditch So for as I can see there is precious little fach among the Germans, in the old mos fables of theology- much less than appears - only the knows know how to nuftify to pave appearances and Po forth. Of course I except such men as Ivengstenberg and on some measure Tholack who proves the Drinity a priori, and mich no help from Kevelation. I sam Allowan several times at N. The is a pacificator, a medium ter man. One party Days 1+1 = 2; another 1+1 = 4, "No "Days Ulman, "My dear friends, you are both mistaken - why quarre? Truck lakes the medium ter 1+1 = 3". There may be I harties in Thiology - vox. that of Midnight, and 2, that of midday, and 3, that of Inelight. I think Allman belongs to the latter class, and stands on the indifference point between Day and Darkness. Set he is a good man and I like him much . The is a little petit-mactreish dignified in lettleness; a sort of Hybrid between the Father Briggs, the Wenny Ware and the Dr Channing class. Set he is Kind, amable - fine ing a splet in the party, the denomination as me say more critical than convageous. In short a very useful Gehern Kath, and Consisterial Rach. Who

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Wherates both Stranss and Wongstenberg, and writer breakers on the Sinlessness of Church and the Reformers before the Reformation, letting alone his pacificatory articles in the Stude and man that expounds the Old Testament and for times walks out with the young princes that Study (?) at Therdelberg and fearing to affront them walks Dederrise with his face towards the object of Revenue - their sublime transparencies. I hope you well follow a practice so commendable, and recommend I also to the youtho - I saw old Crenteer also, and had a long talkrich him. We wondering that notody had translated his Symbolik into English & I like the old toothless rediskull-capped man very much, though he ded not impress me as the thin eagle-eyed old Saulus ded. Saulus is a man of genus. Creutser of tatent, learning, wednestry also. I Sam too our Keuchlin Meldeck, whom they call Trofessor of Thilosophy here. He looks a good deal like Sibly, or as Sibly will when he has gone to seed . In short he is an exagger. cution of Sebley, and keeps his skin to full of beer; that when he opens he mouth, as he often does in cantion - it goes off like a beer bottle - hop - huh , pop!! The has written a funny piece of persiflage, the new Keenecke Jacks. South is the nightingale; Kaul the Lion: Fichte the Eagle: Hegel the Dear: and Schelling the Rennecke. When the Sion deed Rucke got his mane: when the Cagle demised he look his mings

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and thus appeared as Sion-Eagle, and laught that absolute was Independent to the der Real and Ideal, and adding that the absolute was in his Hurrow. So then comes a quanel between him and the Dear, and the Dear degs him out of his hole, and Thorro the admirers of R. that the absolute was nothing but an old cloak hung over a whole phot on a Rock! So off goes Remecke and drap another hole, and remains in it, title the Dear is dead. Then he comes out not open day - and smells to Re of the Dear is really no more, and then goes on Bears du and leacher his old nonsense. But an old Eagle (Saulus) sees how and comes like lightning from his eyene - D creams over how in the Oky; Joans down, tears off the Drow-man the Eagle - mugo he had stolen, and leaves the dox naked, ashamed and felent! It is quito a pleasant piece of nonsurse. Schlosser es a fine old gentleman, who wrote history for amusement, to he pays-equally scorning money and renorm. I saw Shrines - who they pay has read more books than any man in Germany except Schlosser. He is about I and 30, has a med pret ty little mife, plump as a partridge, and full of geist. Then he lives on a protest little Cottage on the banks of the Khow in the mash of a viney and

(Dort suppose from the proximity that he ever drun

mone. No animan would ever read his books of he

ded of course he stakes his thurst at the - Thing.)

Francis lo 1 an and thei ck. rams reto his w nan Fox nul long nuf exprel n end. drum

Well, Germus is just appointed Tirfessor of Westing in Schlosseis place - for Schlosser would rected new away from him Of course you know that Geronus is one of the VI Curron professors driver array from Sottingen -Errald, the Grennes are of the vanue clique. They had the impudence to think and to speak too. Now the Towers that be - which of course are of God - south Saul, never enterfore with freedom of thought - they homever. lay a slight embargo on the spoken mord - butt more or the printed . at Sudelbing they not only lit a man not only speak after he has thought brice but before he thinks once - as much us at home. Hosinkraube the Segelian from Kinnigsburg, is to come to Hudelberg to leach Thilosophy! i. e. they how asked how, and thinks he will say "yes," for Kiningsburg, is a little duly disagreeable place, and has the additional misfortune of being in Inissia -Ch Tibrugen I saw Errald, but of the hardest heads in Germany, at least in the theological camp. But like other hand heads, his is a little trong, and he quar. rels week every body, inclusive of his bread and butter, which latter proves his mrong-headed ness. What is the use of great abilities, if they don't give you bread to your butter, I san a good deal of Errald, walked with how, took ten with how to . I had no letter of Introduction, but much boldly up, and sand "Ser, I am an am american - have read" he your works, and want to see you tete. No man ne.)

344 Snancis lo that I have seen in Germany, stukes me nove as a man of Generis than Errald. Lit he is often mong, I think He has just published the Ret part of a Thistory of the Tebreros. I have got it for you (cheap \$1.15 perhaps) The fears the Cartholics - So do all the men that I have latted met especially do they fear the Jesuito, and I think they are right. Errald represents the condition. of things as alarming in Germany - the people have no freedom - no confidence in the Government which they cordially detest. I pan Down also, and b. I Sommons - both, is arring houself at the different uni versities - lota how that Norten had polemisist again his book on the Gnostics. Dawn is a great hard man by as Sam Riply and lost's burly and Davago. The is Hegelian all over-read him, and see who is the ablest, he or Mr Norton. I have his history of the builty and other books. Weet he only looks through Hegelian glasses. He is a friend of Strauss-Days & is a christian - that his mortings have a deep and radical influence, all the stronger because not much latked of, Tholuck and others had loted me about the "acheism" of the Hegelians: that Strauss mas no Christian te. te. The lack about alteism is not limb. ed to the circle about Doolon. By the many Strauss has a little baby and had I christened - asterned Here planding as god father thereto

It is the confidential friend of Straws, a union as strange as a confedential friendship would be between O. a. 13. and Dr. 3. Francis Lo

Wat-strange contingencies become actualities. Somebody loto one Strauss was no christian. Well, I said, "Do you know anything will of his life? nothing! It is many, noble, above repreach " The has had his child baptited busides. Eh? Ses. Can you pay as much in defense of the Christianly of most cultivated men dig infect with this name of Christian. No certainly not. I did not mean to pay any thing against the man? I doubt that there is in Germany a Universely where there is a more able theological faculty. Here is Teller - a young man - a Repetent Such an office exists only at Subrugen: it is lette that of private Julion at Oxford.) is thought to be full of promise. You have seen his work on Flate. Here they conced one of the best journals of Germany: the Thiologische Journal. It is Hegelian, and newschoolish of course . 1 Sut I must not delay too long at Vitingen. We went to the Black forest, Sommins with us - to Freyburg, Dan the farmons Minster but old Irof. Augg me ded not see. Had I not been to late, I would have gone and lota him as I have a good many Germans - Theologians and Thilosophies. - I have read your books tere. Went the old gentleman had perhaps gone to bed_ and in the morning I much off before it was dicorous to call on the worthy eatholie - Och Wale of course I fam de Nette, a compact little man, oreck a racher dry face a little writable fancy, puhaps something somed by his long durasters - (all this of course put roca). The had not re-Geved the copy of my Franslation that Mr 12. was to Kend how This greeved me much. It is preparing a new edition state - but south no considerable variation from the last. It will som appear. During the time I start at Dale, I Dan a good deal of how,

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first and last; he aid how beclive to, spent the evening week how, at a freunds - his wife is away - downed with him at his pons, to de. His position is not great he has 12+20 Students of Theology, and the whole unwestity of Dominbor but about 60 pupils! all of the what the - and you may fancy that de Wette spinas his time more agree. ably in the study than elsewhere. But there he has land enough to write and think and speculate and fruit too The knew but little of ecclosiastical offairs or theological matters week us. The only know Norton as one that polimited against him Dean Secretary Talfrey was a name unheard of. The light of the seven golden candlesticks on the outside of the acad. Sectives - had never gladdened his upes Even Drey's Key was known only by name! would not it be a good plan for the "Tody as Saither triggs pays, to send out dans Cogood, or Diamond Freene, with a lot of Greys theys to enelighten the. Germans much all . Some of our excellent tracts might also be air culated to advantage. Fray Juggest it . Who knows but it may play the flood of Kationalisth, which threaters to leave Pundy dogmas, where Grotus Pays the ark may state be seen! I heard de Wette lecture on the Narmony of the Newvestament. We cut right and left, and made no bono of paying that such a passage or as probably unacht that John know nothing of it &c. Carpenters Namony would set the In fissor right on this point. Shabby Dre toges had not sent de Mitte his translations of the Trophets to . Therefore the mose man had now enjoyed the felicity of reading Job in Noyes. I oras constrained to lett him of Jone of that Devenes lucubrations of his critical

Francis Co rick as ah 2+20 imbord nd agre. Course L loo el enised eard vof. Greys lan 1,00 be air. Leh eave 60 tw mo L John Gro. de Wette L never ud to ial

remarks &c. (see form of them in the Introduction to for no pamples of Ortical met) I have heard of quened that Noyes preadown. time had once on a while looked not de Wetter version of the Old Destament, while the original was accidentally shut. I never much envidonsly to make the comparison between the tro, and of I had found any remarkable agreement should only call it I can't lett you all the thousand through me latted about in Wale, theological, philosophical ve, of those at home. Sach year, or earlier he ment to Walle and Jena, and was received with great enthus asm by the Trofessors and Students at Jena. he made a speech to them, and advoca them to _study their books, get their lessons, and tech selent! To some one told me, which adopce they will keep as well as George Fox, the ministers advice which your one your him. What it later a great deal of goul to bear up well under excle and long mus fortune. Tet de Metto has never retracted ungenerously drything that he has said. The good man gays trald justified how in all his course, al the time of his exile, but the Gournals never david you more in his defence ! I thrust he is a great and noble man. Inhaps no theologian on Germany has more influence at this mount than he . The is both outical & nuptical - Do seems Sometimes to waver, and does naver as one or the other element get the upper hand At Vale I saw some curious paintings of Solben anxough other a Achoolmasters Dign board of the year 1516. It was not a massacre of the innocents as you mughe puppose, but the process of instruction not without the birch in ad. twood which has been paired to Seda gogues from the days of Dolomon, There too was one of the most curious and felicitous

prelites of Crasmus Viver par - and I have peen 100 I think. We sat orriting - all about how is exquisitely gented yet with no foffishness. There is a good deal about Enasonus to admire - his exquisele taste, his consummate skill, and the Um gular referement and delicacy of his tatte, currously apparent in the midst of his talk. This hand writing is eligant: the letters not bold like Melanchous, nor po Suthers (strange contrast mile the batcles they themader fact but graceful and most eligantly out. Then are many MI.S. Letters de of Erasmus non printed. One curious lette Satin poem in various of Tope Julius II. Shoup as his white. Fray why have not all his letters been published, and orby has on real. by valis factory life of the man appeared? With alas there is none of Lether no even of John Dalow. There is in the Lebrary of Masil a copy of Erasomed praise of folly in 4 to week bride margins, and on each page is a dorap by Nolbien beautifully done week a pen - and fresh as if made but upoterday-ellustrating the left. I remember one ellustrating the murdeulous conception of the Blessed Virgin, the Dominiculus was entoring her mouth the angels applanding in the mean time. Indeed I have seen the same thing no churches in a large veale. Thaniefully disquisting and bad almost as the dolline they represent. Nothing horrs more fully Nobicin's genus than these leate sportive louches in the M. S. they have been engraved but poorly. - Stabelen has published his mork on Genesis Chalitic dura Chamatre de, de Metto, thuiks A excellent. I will bring it home, knowing the interest you ful in this special matter. Indeed the poor Tooks of closes Francis 6

are fought over mich as much violence as Setroclus body, but the durine achilles has not come upt to end the strife and rescue the corpus delecte giving it honorable funal, - Irom Vale me ment to Berne - there Isan Trof. Vogt - als. the Mana, Dr Follens Dister _ Trofo. Schulet and Schnell revarent_ olutionary men and excles, all of them. The latter is a as terreble fellow. he has been barushed nearly a dozen times from as many different States, and got up perhaps 20 Revolutions. The looks like a geant, and Keeks always full of Satin Deer-now and then running over - From Bene me much ay to Sansanne, and Genera. at Geneva I sam Dr Chemenice es real. and learned all about the Souss Unitarians - they are go. có mg down rapidly they gave nothing - but lose continually. Horrow the church in Instrulated has its outer form fixed. 4 to lent to uner sport is perpetually progressive. Notody believes the five points, out of Germany in all Sontreland - the great er part of the clergy here at Lunch - in Male and elsewhere. 2 the are as much in advance of our Unitarians at home - as they are before at boaman. I am rather startled neglet of their ulus radicalism in thology. But the influence of Loringle is one thing and balons another - - I have seen Webzig , the and Oken, Jamous men both - Telrig was surprised than an american had been all his works at home - but it was so. genu Vere are letters of Irongle and his Date axe Schulthoss nock published his works on 1828, you asked about their once and his Greek Deblo - But I must end . I have no letter from you for 2 months I think - they must be the not here. I hope closes you will have a lette frolie, during the vacation - and keep

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Trussells 29. July.

My dear friend.

I have remembered that you are probably not in Cambridge, and therefore that my letter mile probably reach you as poon by my hands, as thro "Her Mapsty's mails, To I shall keep the Episte and make additions thereto from line to time. Were it not that letters cost dellars, I should have filed up your study latte week then lite the start mord cracked and the legs gave out. all that I see I want to lett you of from the rosy hues of mount I dance at sunsch and morning, to the gosein of German Trofessors. The too such suggestions are made to ones mund, by the little angels who people these old places, that I want to talk of a thousand things that never come to me at home. "Some-keeping youth have ever homely wito saigs somebody. Dut it is no more true than its converse that home-shunning youther to. Det ou does forget old prejudice when he sees now customs. and though he love his little village all the more after seeing many other little villages, and great ones too, yet he clases to think that "Waltham is the finest parish on the world". I have learned that reading books is one thing and seeing the objects theren treated of quite another - ups, gonetonies the offoste. So come to some of the particulars -I think rather worse of the Catholic church since I have

Francis Co

Deen its works and its men, and rather work also of the Distestants too. The Tirdstant Dungeon is made, neater, and a good deal never thou the backolic-then too the air is better: the thumbscress are of better workmanship, and the whole apparatus of tother has a more wieldy and scientific appearance—but still there is a dungeon - that there are themborrows, and an apparatus for tothere

Alas, I have had time to write no more - but I shall poon per you again - Or God bless you -

West Roybury 24" Jan. 1845.

Dear freewed,

There seems many things I wanted to ask of

you whow you where at our house the other day, but I could

not, for good Mr May introduced topics of more serious mo
ment. Do not thinks horrown that I am going to trouble

you with any of the voxed questions of my theological troub.

les. I will lake pains always that I implicate none who

may honour me with their freewdohip and sympathy in

other matters, not to entangle them in this. Let way but

oland on its own bottom. I want to ask you if you know

any book which breats the subject of Bebliolatry with becom
ing dignity and learning - and by the Bebliolatry with becom
the Beblia Sacra? Has now of the curious Germans

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written a treatise thereon. Then too I mish to know when the distinction between Revalation and Natural Religion is first distancity and consciously made? I thouse you have a history of apologetito, and if Po you mee oblige me much by sinding it to Sude & Porom s. I thank you heartiff for that Vorts of Leglers. I don't expect smuch from A. I had hoped it was more recent for during the last 40 Me are wreters on Ecclesiastical History have made Juch great advances, and as (Dr Errald Dand, have made such exten I'm and accurate researches into primitive Christian antique. by that I would be scarce posseble for dwnies German, he meant,) to make such mistakes as the Trotestant Reformers made. I am glad to learn that the Oxford harty on En. gland are like to receive a chick. This is what I have always looked for. Then the one party will go over to the Catholic Church, where they belong, and the other mile progressively become liberal. But I poner lines monder of the English Church is ever to raise up Juch men again. as budworth, Norres, Durnet, or even Stilling flech and Telloton? Jane you seen, or do you know who has, or has seen the works of the Oxford men on Ecclesiastical Thestory! Nerman has published one volume of a Granslation of Thereny, hist- eccl. Wall can't read Fried,) and has written an essay on the miracles of the early ages. Have you ever seen it. I hope it will be published here - for it is currous. I should like to come over and learn many things from you, on the may of Ecclesiastical Hestory and Thiology to, but am let hetherto by numerous Francis lo

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avocations. I beclure 3 or 4 times a reck - and yet have declined 4 invitations to deliver that course of 6 Remons or bectures I once delivered in the Marlboro Chafeel. So you see hereses is yet at a promision. Don't you think Dr Noyes could manufacture a thoroughly liberal Christian mine ester, and pretty able besides? If so I will find a place for him when made. Delione me truly as ever, your Theo. Tarker

West Roxbury 8" Feb " 1845

Dear Friend

I thank you for your good stout letter - full of good things. Some of the works you mention are quito unknown to one. Fligge and have never heard of before - at least never as writing on the Dubject you mention. Has there ever been an edition of all the apologests of the early ages of Christianity? It is highly impor tant that such a thing should be much is to be learned, think from these men. They the way ded you ever read Justin Martys Fragments 11880 AVST aSEWS? Thise are some curious things in them. He says Tuck needs no external creterion and admits none: it is apoditie as the Germans call et) Of course he speaks of what me call first truths. He Doup Christ's miraculous buch was designed to prevent the generation of impurely - vve genevation in the Common way I did not know before that this notion began to early, the yet there seem intima-

tions of it in the New Vestament. Still further, Justin Days the Resurrection was not designed to prove the Immitality of the Soul - for me know that before - it was nothing new me had I from Tythagoras and Tato), but the resurrection of the flesh! I have been running along over Nortons too last volumes lately. The is a queer man and can prove, and can prove anything that he designs to prove. It demis, I take it, the possebility of natural Keligion. It is one of the most melanche books our read. To motto ought to be after thee Tenfamor 3'D'JJJ' 77 ". What hope or inspiration is posseble for a man looking everlastingly back? ah me, Soto orife has a posterely larger than all the children of abram! In passosset the lento of the earch. Nortan is a queer man. He is a Tope. a born Tope. The pettles questions of genericesess or phirrows ouss ex cachedra - Feat Lux! Feat nox! Days this Dem vergus and behold ches (Day or Darkness as this I'T'S! Pin determines, He finds Irenaus a great authority whom he wants his testimony - jet when he does not want it, chenau latts about a Nook and a Sech that never existed : See the whole chapter on the Opocryphal gospels &e - a mon Joplusto cal peace of argument, I have seldow read. The facts of the case it seems to me, are most populistically someted out of sight Det one can easily enough see the attempt to do it. What do you thut of his opinions on the Jarmendes! We thinks it was written in mockery of Plato - but has become foisled in week his works To me it seems a most ingeneries perce of The flage of Platos to show the absurdety of Tarmemous logic. The shows that you Francis lo

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can prove anything by it, for the last paragraphis conclude that neither the one seen the many has any exestence. The conclusion es not extant of Plats ever funished cho Lo look own the Var mendes, and tell me what you think of Noton & opinion, for it is bor of years fince I read it. Why has no more notice been latter of the Dull? - for I take it the work is a Dull of John andrews. Danisons article- Puns to me a shaby affair -Considering the character of the Nook dolf But I Duppose swoody would dave "lake the Dule by the horns". I thought Lamons article pretty good lile I read the Pork, and now it peoms to mi quite wadequate though written in a free and schol. arly spirit. Darnson is a noble man, I would that Mineron had given him a little more comage. Indeed I don't see the use of one man having more bresdom than another, if he is to hide it in its own becaulit. Shougth is given to force that they may do the work of strong men. So is wisdow I take it. I don't know that he who has 10 Jalents does not oftener hide them in the dirt, than he who has but one, Such has been the result of my observation when theological Deholars. I find it difficult to pusuade some simple folk that some ministers believe as foolish as they preach. But I have wandered along from our Tope and his Dule. Son have read the booth in your scholarly ray, I doubt not . Of course you Dympathore with his Judgement of the German Theologians! If he believes in the Deal and eles a shame of he do not he much think Eichhorn was the Dent incarnate. I don't know why that Devel hould not encarnate houself and have an only Wigotten in whom the 11 h y sue wa should drell. Why should not Eichhorn be the one: why may not all tho

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German Theologians be the Dav worea, or at least the Davuovozodovov? I thruk Norton mistakes Eichhon once most capitally, vol III p 280 og note f. Just look at the passage in Eichhorn and Norton. I think E. believes that Countins made use of the very genealogy of matthem to prove that Jesus was the son of Joseph to, Strange as it may seem - (Does not Thephanies Pay so. Norton makes form good remarks about preconceptions to this p. 73-4 I wonder of he never thought that much of our popular theology rests on no botten foundation than I Vardup to . It seems to me this is one of our Down , that me rest on facts of fancy, and to build a mythology instead of a Theology. On an emagenary hook only an emage nany garment well lang. We have noven a good many cobreeds, and but little cloth: the coboredo look nuposing a Juniore glittering welk der. Dut the toy walks through them and at noon, no man can find one of them. Veleve me ever yours J. J. J.S. I mote to Derlin the other day to have the I vooks Sent forth develly those dull

West Roybury 21 Nov. 1843

My dear Friend

Dr Samson knows a great many things

but I learned years ago, that Dr Francis Knew every thing.

The is only Prof. Sac. Theol; Doct. Dev. of get. While he ought to be fuse divinio) Trof. de gralebel ente et qui busdam alies. Well I fly to you as often hitherto, for a ray

Francis Lo

Sun ohine on one special matter- and that is the Canon Law. I want you to tell me orhat good Wistomy thereof is acceptable, and where item, what good digest thereof, and what good commentary thereof, and what good digest thereof, and what good commentary thereofon. I have the Corpus fur. can in a good Edition two goodly folios. I know Bohrness Ed. and that other work of his fur. eccles. Frot. Ve but want yet more. Tray lett me who shall be my guides.

Looking over Inchendorfo N. J. the other day, I see that he divides the word on I Jim. III. 15.16 differently from Greesbach. Gr. and Knapp follows how in this makes thusingos kai Edgai wwa ins ådg ve vas refer to the MUSTOJ3 5100 Tys EV 68 BEVas while I makes I refer to ose is Dijcoa in os js. It would be poor luste for Jaul to call a house (oikos Ocor) a sir nos and Edsavinua Ins ANTVE cas. Vesides I don't believe it is true - or mas true! To say non-a-days that a church (it is not the) is a Tillar, and a Wase of the Truth - would found a little queor even in an old noman- of any sex - but in the mouth of the aposte - it is passing strange! What do you think the MVIngovov ins Ev6 E Buas means? Chrish- as the next verse seems to huil, or is it Christianity, i.e. Christ in the abstract? Then who do you suppose the ayyenou are? If Osus be the true reading and mean Christ the concrete Christ - Jesus of Nardrech, then it is a queer thing to say Exyguxen or Evelov! - Do you know I am getting back to believe the miracles of the O. J. Dont laugh - it is even so. Ino reasons unge, one sensible, the other brans cendental. The one is this: - at Settle + Browns, From

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lately a drent ellustrating the production of Egyptian drogs It sulled all my doubto- There were the miraculous frogo quaque how saltantia vide. It get a copy of the most the through of Egyph- (for it was music - of Frago & suppose -) ch will conomice Mr Norton! and Dr Noyes who once made merry with the Frogs in the over. Well, I thought - I might be made to believe the other Miracles, if their illustrated and Let to music . Thus of I Darr a cut representing Jehovah down on Veal with abram, and Sarah bringing in hot cakes! I could doubt no more. Well, the transcendental organish cepplies to a special case - vix. that of Walaams Ass! I reason thus, Asses speak non- a-daip; it is quite general -Des more than any other creature or Dete de therefore it is highly probable that Valaams ass might speak, and therefore he might be as likely to pay what the Scripture alleges as anything else. What conforms my belief es this - I have heard asses not I near a prophet as Palaam speak by the half hour - horr much more of s, ass, one so near a prophet. Then two of find it was a female ass, and then fore it is likely more given to speech, than the other sex The really of Dienes to me that assented is more a male that a female accomplishment. But my hapen is full, so good bye - This. Tarker.

Dear Friend.

I could never make out exactly the use and meaning of Serbonis-tell I met Emmanuel Smedentong the other day, who explained the matter to me as follows, "I

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met Strabo one day in Maro who lota me, It is all a mislake what they Say about Serbonis - the lake or the bog men have militation my meaning. It is not a place, but an allegory. Mt Caseus is Neaven, and Damialta is Hele. Serbonis is between them - a lake and a bog. Now water signifies Truths: a lake the Universal of Truths. The disent is the wholes of micked min Omnia, and Tota invidiorum the rinds that blow from the desert are the theologians. pophists Lears, caluminators, Dernies Doctors of divinity, and especially Indessors of Pacred Thiology. Thise hate the Truth and seck to cover it up. They hate it - as it is said in the word - John VIII. 44 sqg. There are no Junto, in them as no vaters in the Deserto. It is only the lightest and most worthless pands that are blown from place to place - so the Theologians and their company are the most trival of moted men. They cover up and conceal the hulls mil their les, inventions, decelo, ignorances and abonimations: where they have piled them, I sumet to be form land. They by recesor of their triviality, and Eightness of walk, sink not as they slawd thereon, more than a fly on the foarm. But men and churches advance on the Dand - and Truck ofen. with his mouth and smalloweth them up, for such die as som as they come on contact with Irutes. Then he bademe look on the world, and I tooked through a lite - which seemed made of brass-big as the great litercope of Ser Isaac Newton and Jurnished with mirrors and lenses, but it was made of the pouls of angels. I saw, that the Unitarian ministers of Noston, mere carrying and to cover up the ocean of Fruths, and one cried Wrocker G-n-b make haste or it will get

out and me be all dead onen, for if the people see the Smiths what well become of us and our poothsayings and callings of Jeace, Jeace when there is no Jeace? To he threw on a handful of lemmes - there mere four on one cover-others the en more somous - and some scattered also, prayers and hym One - a lean yellow man in a blue cloast - threw on some of our excellent Tracts, Do he called some subbish, another threw in the Examiner, yet others the World "and the "Register these, Strato told me, mere printed papers, that concealed the Truck, holding it is weighteourness. I saw that they had a place called the great and Thursday beclure" where they met once a meet - welk forwother decayed females, and blen sand all day to cover up the ocean of Truths, and of any one allempled to seem off their Dands - or to warm the people of the danger of building their house thereon, or setting feel there - these same ministers called out Janatio, Infidel, and the other decayed females squeaked out anen. I san also they trud a man, and drove how out of their City, because he bore faithful testimony against the making of pason for men, and the making slaves of men. Then I saw the prople but dong their houses - and their Churches on what was called new-land - but one after another the houses and the churche Sunk down, and perished much all such as trusted in them. Then I looked again, for another angel held up his hand a a lens - and I pan that the pand-carriers, and obscurers of druth, were not men - but Devils - one like a Goat another like a Sorme, and I begged him to let me turn an This Dard Strabo, is that "Serbonian bog, when armies

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whole have punk "- But he added - Seal up the vision for it is not need, that the eyes of new see these things. "Exhiain is joined out I dols "saith he, let him alove."

Then he added, if any one lete these things unto men, the server vials full of the server lash plagues, shall be empticed upon his head.

Dear Friend. West Rosbury 15" May 1846

I want to Know Reveral things: Impunus: who has written any thing, good, deep, and mighty against the foul doctrine of human depravily, any thing in a practical shape? a Luaker from Tennsylvania modes me for ch. The knows Channing - but finds little to his pur pose - Secundo, where shall I find an account of the form gove through, in the heal, condumnation and execution of Neletics on the Cacholic Church for Trotestant)? I have the Corpus Juris cann te but nothing - Tertio, Do you believe the 3 first gospil morters got their Vinularly of fact and language by letting over one story on company so many times that they knew how to put in the oles and a 101ES exactly alike, or do you think that had Mauhen before how, and Luke both of them - or how do you fox it! The theory of are oral gospil which those noble men learned by heart, and reFrancis Lo pealed wherever they went, reduces the most remark able men the wolld ever saw, to a set of gossipini grannies, and I cant bear it. Of course I know the leterature on this possel from Nonnus to Sorton but find a great blur before my eyes, when I look at the composition of the 4 juspels. I know no way to sette the vexed doubt, except to call up him who left untold the story. But that is not critical, and I am not Scharf-sinning enough to solve puzzle except by supposing that one Evangelish pan the others work. Note poon of you please, for the Ariend's Parato the first question. Your indeed. Parker.

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